# NARRATIVE OF THE MISSION TO CHINA

MATHESON

B.F.B.A.S.

BOMBAY BRANCH
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# NARRATIVE

OF THE

# MISSION TO CHINA

OF THE

## English Presbyterian Church,

Presbyterian

BY

DONALD MATHESON, Esq.

FORMERLY OF CHINA.

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WITH

REMARKS ON THE SOCIAL LIFE AND RELIGIOUS IDEAS OF THE CHINESE,

By the Rev. J. Macgowan,
*(London Missionary Society) of Amoy;*

AND

NOTES ON CLIMATE, HEALTH, AND OUTFIT,

By John Carnegie, Esq. M.D.
*Of Amoy.*

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# PREFATORY NOTE.

THIS little book is an attempt to carry out a suggestion made at the Liverpool Conference by the Rev. Dr. Mullens, now Joint-Secretary of the London Missionary Society, to the effect that "every Missionary Society should have prepared, and be able to put into the hands of every new Missionary, a brief MANUAL of the language, customs, notions, and religious ideas of the province or country to which he is going; including a few rules or hints respecting climate, dress, health, food, &c.;"—also, "a statement of the labours carried on by the brethren whom he will join." The language of China, however, was felt to be too large a subject to be treated in so small a space, and it has therefore been omitted.

But it is hoped that the work may interest a wider circle, including some who complain of the dryness of Missionary intelligence, and who, in the language of a leading journal not long ago, are supposed to be exclaiming: "Tell us what is done. How many converts have you made? What sort of men were they? What sort of men are they now? Describe this new off-shoot of the Primitive Church planted and thriving in a new soil." A reply to this challenge is attempted in the following narrative of facts.

*March*, 1866.

# ENVIRONS OF SWATOW

## Note.

*The dialects of Fuh-chau, of Hing-hwa and of the Hakkas (who inhabit the Departments of Kiaying and Ting-chau) are quite different from each other and from that of Amoy and Swatow.*

use the Amoy dialect. The Aborigines of form as we assume to the inhabitants of the Philippine Islands. The Chinese Ports of Formosa are Ta-kow or Takao, Ta-wan and Tam-sui, Kelung is also open to trade.

Madigan Marr and & Macgregor
Lithographers to H.M. Admiralty

# NARRATIVE,

&c.

## BREAKING GROUND.

THE mission to China of the English Presbyterian Church was commenced in 1847, when the Rev. William C. Burns was set apart as the first missionary by the Synod at Sunderland in April of that year.

But its commencement might with some propriety be dated two years earlier. It was in 1845 that the Church resolved to commence a mission to China. For two long years they waited upon God in prayer, at the same time making diligent search for some one qualified for the work; but none appearing, the Committee had actually agreed to recommend the Synod in 1847 to abandon China, and turn to India instead, when, to the surprise and delight of the Committee, the Rev. W. C. Burns presented himself at the Synod, and on the Convener asking how soon he could go out, he replied with characteristic readiness, and pointing to his carpet-bag, "To-morrow." He was at once accepted and ordained, but his readiness was not on this occasion put to the test, as he was detained some months to visit the congregations in England.

He arrived at Hong Kong in November 1847, where he remained for about twelve months engaged in the study of the language, and at the same time ministering to a small congregation of our countrymen with much acceptance. At the end of that time he had acquired such a

knowledge of the language as to be able to make preaching excursions on the mainland opposite. At length, in 1850, he made an attempt to establish himself at Canton. Here he met with considerable encouragement, preaching sometimes twice or thrice a-day to audiences of fifty or sixty people, but suitable premises could not be obtained.

Meanwhile, Dr. James Young, one of Mr. Burns' congregation at Hong Kong, offered himself for missionary work, and being accepted, he proceeded to Amoy, where he met with a cordial reception from the brethren already in the field. Messrs. Doty and Talmage, of the American Dutch Reformed Church, had congregations of hearers in two places of worship, including twelve native converts; while Messrs. Stronach and Young, of the London Missionary Society, had one chapel with eight adult members in communion. Their mission was begun in 1842.

Indeed, the commencement of Protestant missions may be dated from this year, for before then China was not open to missionary operations, and the number of converts was very small indeed. So far back as 1807, Morrison proceeded to Canton, and laboured there alone for many years in the study of the language and the translation of the Scriptures, and after eight years had the privilege of admitting one convert into the Church of Christ by baptism. He was followed by Milne and Medhurst; but that was not the era of conversions, though a great preparatory work was in progress, the benefit of which was reaped by their successors in the field, as our Lord said, "And herein is that saying true, one soweth and another reapeth."

The following short description of the country, and of the approach to it, is taken from the letters of our missionaries. In sailing up within sight of the coast of China from Hong Kong to Amoy, a distance of 400 miles, one is struck with the almost unbroken chain of bold mountain ridge which

lines the entire length of the coast, rising from the water's edge to a height of 300 or 400 feet, and sometimes as many thousand feet. Openings in this immense sea-wall occur at intervals, caused by rivers, around whose mouths are generally a number of rocky islands, forming a natural protection to the harbours within. At one of these openings stands Amoy, one of a number of islands scattered over a wide harbour stretching eight or ten miles behind the bold headlands which guard its entrance. The island of Amoy, which is only separated from the mainland by a narrow channel, is six or eight miles long by two or three broad, the greater part of it consisting of a succession of irregular hills, singularly barren and rugged, with immense boulders scattered over them in the wildest confusion. On this island there are upwards of a hundred towns and villages, the whole population being estimated at a quarter of a million.

In approaching the anchorage between the town of Amoy and the small island of Ko-long-soo, the resting-place of Sandeman and others of the missionary band who have died in the Lord, a long line of fortifications is passed, built on the water's edge.

The town of Amoy, which stands on the west of the island, is said to contain 150,000 inhabitants, most of them very poor. The streets are quite as narrow, and rather more dirty than those of most other Chinese towns. The people have generally an emaciated and sallow appearance, partly from poverty, and the crowded state in which they live, but also from the prevalence of opium-smoking. There are upwards of 600 public opium-smoking houses, and the drug is said to be used very extensively in private houses.

Amoy has not capabilities for becoming a place of much commercial importance, as there are comparatively few sources of internal wealth. The surrounding country

is sterile, and there is little manufacturing enterprise among the people. Its imports are chiefly of the necessaries of life, such as rice, cotton, &c., with the exception of opium, which must be classed as a baneful luxury. Sugar and salted vegetables, and the instruments of idolatrous worship, are the principal articles of export. The trade is carried on chiefly with Formosa, Manila, and Singapore.

A glance at the map will show, that within a radius of about forty miles round Amoy, there is a population of seven millions speaking nearly the same dialect, and to which there is easy access in all directions by canal and river navigation; besides the island of Formosa, which is within a few hours' sail, inhabited by three millions of Chinese speaking the same dialect as at Amoy.

Dr. Young commenced his labours in March 1850, by opening two schools. He had an attendance of about thirty boys, which afterwards rose to eighty, over some of whom he was in due time permitted to rejoice as Christians. He also opened a dispensary, where the patients received Scriptural instruction from two native converts; and he introduced a medicine for the cure of opium-smoking, which has since been extensively used by others, and through which many permanent cures have been effected. The sale of the medicine in the form of pills was soon a self-supporting business. It may be stated in passing, however, that the pills themselves contain opium, and their use requires to be kept in the hands of a Christian medical man, as it was afterwards ascertained that regular opium-smokers sometimes used them to stave off the craving between the intervals of using the pipe.

Meanwhile Mr. Burns, after a stay of sixteen months at Canton, failing to secure suitable premises, proceeded to Amoy to join Dr. Young, and arrived there on the 5th of July, 1851. He soon acquired the new dialect, fitted

up at his own expense a little chapel, and found good opportunities of preaching the Gospel among the numerous towns and villages on the Island of Amoy. As a proof of his estimate of the work before him, he gave a whole year's salary to the Mission; in regard to which it was remarked by the Convener, "Surely that field is ripe unto harvest when the reaper sends home his own wages to fetch out another labourer."

At the close of 1851, although no conversions had taken place, the Gospel leaven was spreading; and in connexion with the American Mission, there had been nine adult baptisms since Mr. Burns' arrival, which greatly cheered him. He found also that the people of the neighbourhood were more civil and respectful to foreigners than those of Canton. Having provided himself with suitable native assistants, Mr. Burns commenced itinerating among the villages inland, spending a week or more from home, and being hospitably entertained by the villagers to whom he went, realising the words of our Lord when He sent forth the first disciples, "The labourer is worthy of his meat." The people collected in large numbers, and listened attentively to the addresses, which were sometimes delivered as often as six times a-day in as many different villages. His method was to send forward the native assistants to distribute copies of the ten commandments, and this was followed up by an earnest address from the missionary, pointing out the only way in which the breaker of the Divine law can obtain pardon and eternal life. It was found that although the views of these persons as to the existence of a Supreme Being were very obscure, and were mixed up with the idea of idol-worship, their minds rapidly opened under Christian teaching, to know the peculiar attributes of Him who said, "I am God, and there is none else beside."

During the following year (1852) Mr. Burns was engaged, with the other missionaries, in editing a collection of hymns for Chinese public worship. This collection has since been improved and enlarged, but, from the first, it became a favourite, particularly with the children. He was also engaged in translating the first part of Bunyan's "Pilgrim's Progress." This, too, became a popular work, and was sold at the low but remunerative cost of about fourpence a copy. The preaching of the Gospel and teaching in the schools continued without any special incidents, till May 1853, when the effects of the great Taeping rebellion were felt at Amoy.

A few sentences may be sufficient to explain the leading features of this great rebellion. Before the year 1841, the Chinese had been so isolated from the rest of the world as to believe themselves the only civilised nation in it, and all the rest barbarians. The war of 1841–2 rudely disturbed these notions and greatly weakened the prestige of the Chinese government. Bribery and corruption were almost universal amongst the officers of government, and disaffection increased among the people.

Hung-Seu-tseuen, a native of the province of Quang See, had received a partial knowledge of the Gospel, which gave a noble impulse to a mind radically visionary and distempered. He commenced correcting some of the moral and political abuses in his own province, and finding himself resisted by the authorities, he gathered round him a number of people dissatisfied, like himself, with the existing state of things. Meeting with success, the movement spread, till at length Hung aimed at nothing less than the overthrow of the Tartar government. With this was joined the overthrow of idolatry, and the reformation of manners. He took the title of Taeping Wang, or the Prince of Peace and Plenty. The movement began in the south-west corner of the empire in 1848, and in March 1853 they had

taken possession of Nankin after having fought their way a distance of about 1000 miles. In different parts of the empire all those who were disaffected towards the Government sympathised with the movement. A party of armed men captured the city of Amoy on the 18th of May, without bloodshed, and held it for some months, the inhabitants generally acquiescing in, or even sympathising with, their new masters. After repeated attempts, the city was at length re-taken by the Imperial troops on the 15th of October, when the most horrible butchery commenced of the wretched rebels and of the inhabitants. Almost in front of the mission premises hundreds were massacred in cold blood, and the butchery was only prevented by the interference of a British man-of-war then in the port. During four days upwards of 600 were thus killed. The sailors of the man-of-war rescued 200 unhurt and 120 wounded.

This great Taeping rebellion was carried on with varied success till 1864, when it was brought to a close by the capture of Nankin and the death of Hung-Seu-tseuen, the rebel king. There is no doubt that, in the early stage of his career the rebellion possessed a vitality and power, due, in a great measure, to the leaders having a large amount of Scriptural truth. But success seems to have intoxicated Hung, and from the time that he and the inferior kings began to set up blasphemous pretensions, their power declined and their counsels were turned into foolishness. The hopes which Christian men entertained of the movement revived for a time, when, in 1860, Hung Yin, the Shield King, joined their ranks. He had been intimately associated with the missionaries, and it was hoped he had become a converted man. He was made prime minister. Success again attended their arms, the Imperial troops were beaten back from Nankin; and Soochow, Hangchow, and Ningpo, successively fell into the hands of the rebels. But Hung

Yin yielded to the vices of the Taeping Court, and their cause became more and more desperate till the closing struggle. It may be matter of regret that our own Government took so prominent a part in their downfall, more especially in our first collision with them before Shanghae; but, on the other hand, when their career became one of unmitigated evil, it was for the interest of humanity that the horrors of civil war should be brought to a termination as speedily as possible.

For the Church of Christ, the question is not whether our Government did right or wrong, but what has been on the whole the effect of this great convulsion on the cause of Christianity in China. It has, undoubtedly, broken up the barriers that shut out China from missionary enterprise, and we may hope that the Chinese mind, rudely awakened from its long dream of self-sufficiency, may be more disposed to seek rest under the true Prince of Peace. We may hope, too, that they will be better able to distinguish between the spurious and the true in Christianity, and the share our Government had in overthrowing the rebels should operate rather in favour of missionaries than otherwise. We cannot agree with those who think that the missionaries were to blame in not making greater efforts to influence the rebel chiefs for good. Every attempt of the kind was politely declined, and it is with a feeling of intense relief and satisfaction that we turn from the thought of the religion of the Taepings to the beautiful simplicity, consistency, and genuine piety of the native churches connected with the different mission stations.

To return to the massacre at Amoy. A remarkable story attaches to one of the wounded. His head had been nearly severed from his body, but with the singular powers of recovery possessed by Chinese, he was cured. While in the hospital the missionary spoke to him about the Saviour

of sinners; his heart was touched, he began to pray to Jesus in secret. On recovering he returned to his village, Chioh-bey, but continued to pray that some one might be sent to his village to instruct them in the true religion. After two years' delay his prayers were answered. A cook of his village, when on a visit to Pechuia, heard the Gospel, and became converted, and forthwith carried the glad tidings to his native village, which was the beginning of the prosperous native church at Chioh-bey.

About the close of 1853, Mr. Burns and Dr. Young were cheered by an addition to their number in the Rev. James Johnston. He had been a student of the English Presbyterian College. But the very day he arrived in Amoy, they were called to mourn the death of Mrs. James Young. Dr. Young had married, in 1851, a young lady sent out by the Society for promoting Female Education in the East. She had rendered efficient help in the schools, and her loss was now deeply mourned. It may be as well here to complete the notice of Dr. Young's short career in China. The loss of his wife and other trials so affected his health that he was compelled to quit China in the summer of 1854, accompanied by his faithful brother Mr. Burns. They arrived in London in October, but the hoped-for restoration to health did not take place, and he died at Musselburgh on the 11th of February, 1855.

## FIRST-FRUITS.

In a letter from Mr. Johnston, dated January 18th, 1854, he writes: "God has tried the faith and patience of our brethren in denying them the privilege of gathering fruit in this life as yet, and at present we cannot even

speak of the blossoms and buddings of the spiritual vintage." How remarkable that at that very time Mr. Burns had commenced the preaching tour which led to the awakening of many souls, and the rapid extension of the native church. The good seed was being sown which was destined to produce not only buddings and blossoms, but abundant fruit to the glory of God.

Mr. Burns left Amoy on the 9th of January, 1854, on a preaching excursion. He took with him two native Christians, whose history may be shortly noticed. Cheng-Choan had been a fortune-teller, and possessed great fluency of speech. He had been attracted by the preaching at the Chapel. On the first occasion he was driven away by a remark of the door-keeper, who, unfortunately, was not himself a Christian. A year afterwards the fortune-teller came again. One of the native Christians asked him, "Are you well? Is your heart at peace?" He felt it was not. He listened to the Gospel message, and soon after believed, consecrating his remarkable powers of speaking to the service of God. The other, Tiek Choan, had been a soldier, who, hearing of the new religion, could not understand why they should tell these Gospel stories to the people without asking for money. There is a class of story-tellers in China who narrate a story to the crowd, and then stop in the most thrilling part of it and ask for money. He determined in his heart to get to the bottom of it. He, too, heard and believed.

Mr. Burns and his two companions went as far as Pechuia, a country market-town about twenty miles distant. It has a population of about 5000; the houses are closely built with narrow streets, as is usual in Chinese towns, to exclude the burning sun. Proceeding to Pechuia from Amoy there is first a firth or estuary of about ten miles, and the remainder a fine winding river. The sea

and hills around the estuary are said to have a great resemblance to those of the Firth of Clyde. There is the same beautiful variety of hill and island, and far reaches of the sea, at one moment lost sight of, and again seen stretching far round promontory, creek, and bay. Here, finding favourable opportunities for preaching, he hired a house, using one of the rooms as a chapel. On market days, which occur three times a-week, thousands assemble to buy and sell, some of whom were attracted to listen to the Gospel. On other days the preachers went out among the surrounding villages, which are many and populous. They were everywhere very kindly received, and their message attentively listened to. It was evident that the Spirit of God was moving the hearts of the hearers, for soon a special interest was manifested by some in Pechuia, among them one entire family, consisting of father, mother, and three sons, to the great joy of the missionary. He wrote:—

"What I see here makes me call to mind former days of the Lord's power in my native land. In my own circle I have hardly seen the same promising appearance of the coming of God's kingdom since I came to China."

The meetings were crowded, and the desire to hear the Word was not easily satisfied. Several lads were among those most interested, and it was very affecting to overhear some of them praying with deep earnestness in the middle of the night. Again he wrote:—

"Yesterday we had a good day here. It was one of the market days (there are twelve such every Chinese month), and the people came in, as usual, in numbers to hear. Most of those interested in the truth were also present. The work of preaching all devolved on myself, and I felt supported more than usually. In the afternoon I went alone to visit a village in the neighbourhood: and in my absence a number of the inquirers, &c., met here for worship of their own accord. When I re-

turned, they were joyfully engaged in singing hymns, studying the Scriptures, &c., and continued so during most of the evening. I have not witnessed the same state of things in China before. It is said among the people that we have some mode of enchanting those who come to us. In no other way can the blind world account for the impression made on some of those who are receiving the truth."

It will be interesting now to notice some further particulars of those who at this time turned from idols to serve the living God. One was a youth of twenty, named Lam San, who early showed much decision. On the occasion of the birthday of the god of the furnace he took the god and put it in a pot boiling on the fire. The idol having been thus defaced was afterwards found by his mother, and both parents beat their son unmercifully for his conduct. Some of the other inquirers going to comfort the son under this treatment, they so reasoned with the parents, showing that if the idol could not take care of itself, it surely did not deserve their protection, that their views underwent a sudden and entire change, and in a day or two afterwards they, with their four sons, brought out all their idols and ancestral tablets, and publicly destroyed them in the view of the people. Lam San afterwards became a student of medicine at the Amoy hospital, and we hear of his being sent forth as a native medical missionary by Dr. Carnegie in 1863.

The first family referred to above was that of an old cloth-merchant. Mr. Burns says of them that they had passed through remarkable trials, which seem to have prepared them for receiving the Gospel on its first announcement, they having twice lost all their property by robbers; and, on the second of these occasions, having had their house burnt, to cover the robbers' retreat, when the whole family were obliged to leap from an upper story, and yet escaped unhurt! They showed great decision even while

only inquirers, shutting their shop regularly on the Sabbath, even although it happened to be on a market day.

Another family was literally divided — two against three, and three against two. The elder brother and his wife were opposed to the Gospel. They lived by making paper images used in idolatrous processions, and for burning to the dead. The mother and second son, with the youngest, who is a mere boy, were on the side of the Gospel. The second son formerly made images with his elder brother, but, on becoming an inquirer, he gave up this trade, and began a general business in one half of the shop, which they had in common. Thus on the Lord's Day it was curious to notice that the younger brother's side of the shop was closed, while the elder brother's side remained open.

Another family, consisting of an old father, the mother, He-Se, and their three sons, Gong-lo, Kwai-a, and Som-a, all became Christians. Even before their conversion there was much real union and affection between them. When the old father was going to Amoy to be baptized, Som-a asked to be allowed to accompany him for the same purpose. He was told he was too young, and that he might fall back if he made a profession when he was only a little boy. To this he made the touching reply, "Jesus has promised to carry the lambs in his arms. As I am only a little boy it will be easier for Jesus to carry me." No further words were needed; Som-a accompanied his father, and was soon afterwards baptized. Mr. Johnston, who relates this story, adds that the mother, He-Se, received all her Christian instruction from the male members of the family, as she dared not attend the public preaching, but her sons repeated to her much of what they heard, and she was the first female baptized in Pechuia.

Another mother said she, too, wished to be a member of the religion of Jesus, because it had made such a wonderful change in her son. "It must be a good thing," she said,

"to be connected with such a person as Jesus." She received fuller instruction in consequence.

It was a delightful feature in this Pechuia awakening, to see how one in a family communicated the truth to the others, leading them also to inquire for themselves, while the spirit of prayer manifested by the converts, and their intense desire for scriptural knowledge, were remarkable.

About four months after the commencement of this work, twenty persons, old and young, were baptized. Previous to their admission, however, frequent meetings were held by the missionaries, at which those attended who desired to be received into church membership. These meetings usually lasted three or four hours, during which time three or four of the inquirers were examined separately in the most searching manner, both as to their experimental knowledge of the Holy Spirit's work in the heart, and their acquaintance with Christian doctrine. These examinations were most satisfactory. Further baptisms took place from time to time, till the little church at Pechuia numbered about thirty members in 1857. Although anticipating some events of a later date in other parts of the country, it is convenient to carry on the Pechuia narrative by stating that a chapel was completed in 1857, and opened in June by Mr. Douglas; with whom, and Mr. Talmage, of the American Mission, there were eleven native Christians under training at Amoy, for the work of evangelists. One of these, named Si-boo, deserves special notice. He was one of the first converts at Pechuia, under the preaching of Mr. Burns. His occupation was to carve small idols in wood, but he was constrained by the love of Christ to sacrifice this mode of gaining a livelihood, and took to carving beads for bracelets, and other ornaments, by which he was soon able to support himself and his mother. But along with this he acted as an evangelist, and with a few small knives and a handful of olive-stones

he could prosecute his trade when on a missionary tour. At length, in 1857, a request came from Singapore for a Chinese Christian to labour among his countrymen there, and Si-boo volunteered to go. He had a token for good at the very outset, for the Chinese supercargo of the vessel in which he was to sail returned the passage-money, declining to charge anything for "a preacher of the doctrine." On the voyage he had frequent opportunities of speaking with his fellow-passengers about the gospel of Christ, and many of them were favourably impressed, two of them being soon afterwards baptized. In the course of his labours at Singapore, a Chinese, Khun-Hian, who had been working in the tin-mines at Banca, and who there became a Roman Catholic, heard the gospel preached at Siboo's chapel, and being convinced of the errors of Romanism he became an earnest Christian. Returning to his native country in search of work, he landed at Swatow, and meeting with our missionaries there, he became a preacher of the gospel to the Hakkas, a race of Chinese in the Swatow district, to which he himself belonged.

Another of these young men under training in 1857 as evangelists, was named Tien Hong. He was an honest, simple-hearted Christian, who afterwards visited this country as a servant to the Rev. James Johnston, and was much endeared to many of us by his simple and affectionate manner. On his return to China he was engaged as an evangelist, and was eventually appointed to the charge of a small congregation at Chăng-Chew by the London Mission. On the capture of that city in 1865 by the rebels, the band of Christians was broken up, and on its recapture by the Imperialists a few months afterwards, sad to say, Tien Hong was missing, and it is now feared that he has fallen a victim, most probably a martyr, to the truth, at the hands of the Imperialists.

## BAYPAY.

### Formation of the Scottish Branch of the Mission.

When Mr. Burns visited Pechuia, he remained there about two months, and then leaving two native brethren to carry on the work, he proceeded further south with the two native assistants who first accompanied him. Leaving the plains, they entered a rugged, mountainous region. These hills, however, are rich in Chinese produce. At every available spot the ground is levelled, a soil prepared, and wheat, barley, rice, or the betel-nut, is seen growing, and in the early spring the valleys are covered with the rich blossom of the peach-tree. Travelling a distance of seven or eight miles they came to Baypay,* a market-town with about 600 inhabitants, lying in an undulating plain surrounded by hills and containing a great many villages of various sizes. To this place they had been invited by several persons, and here they remained for eleven days, comfortably lodged, rent-free, and preaching the gospel there and in thirty or forty villages around. No awakening took place similar to that at Pechuia, but it was afterwards found that the seed of the word had sunk into some hearts. From this time Baypay was taken under the care of the Pechuia Christians, and at the end of two years a little band had sprung up of twenty or thirty, including eleven church members, who met for worship in a house rented by themselves for a chapel. It was about this time (in 1856) that a woman residing near Baypay was discovered who had received some knowledge of the truth on Mr. Burns' first visit. After the missionary left she gave up praying to her idols, and bowed down daily to the true God

* Baypay is the colloquial pronunciation. It was at first called Ma-ping (Horse-flat) by the missionaries.

instead. She had never spoken to any of the missionaries during all that time, and she knew of no Christian near her, but she had learned enough of the truth to worship the Supreme God in spirit. Her relatives abused her for her strange conduct, but finding her unmoved, they used to say, "Well, after you are dead, we will not offer meat and clothes, and such things to you; so you will be a poor, cold, hungry spirit." "No," said she, "God will take me to heaven, and I shall have no need of your meat." Great, therefore, was the astonishment of this woman to discover that in her own neighbourhood a company of Christians met for worship. She at once joined them, and became most active in inducing other women to attend Christian worship. She was soon after baptized with some others of her own sex. Mr. Douglas visited Baypay on several occasions with the view of examining candidates for baptism. It was on returning from one of these visits that he wrote:—"After winding about among the hills, and on emerging from a narrow rocky path, the whole rich plain in which Pechuia stands, burst at once on our view. About two months before, on returning from a similar visit, the labourers were just beginning to let in the irrigating waters and to break up the hardened soil, but now it was all covered with the verdure of the growing rice,—a beautiful emblem of the spiritual harvest which the Lord was so rapidly gathering; and as we instinctively looked forward to the ripening grain, we could not but rejoice in the spiritual harvest which the Lord was gathering by our hands."

The number of candidates for baptism rapidly increased, on one occasion there were twenty-one, and again thirty-one to be conversed with. But here, as elsewhere, persecutions broke out. The refusal of the Christians to pay for the idolatrous festivals, led to the plundering of their

rice-fields, and other property; and at one time three of the female candidates were severely beaten by their relatives. Nevertheless these trials only strengthened their faith, and their constancy and good conversation had the effect not only of overcoming opposition, but also of bringing over some of those opposed to them.

In August 1860, a Kirk-session was formed out of their number, consisting of three elders and two deacons, and on the day of ordination thirty Church members partook of the Lord's Supper.

In 1862 there were fifty communicants on the occasion of a visit from one of the missionaries; and now a chapel was erected, in which there was an enclosed space at one side, where the women could sit apart according to Oriental custom.

It has been already stated that the illness of Dr. J. Young had compelled him to leave China, in company with Mr. Burns, in the summer of 1854, leaving Mr. Johnston in sole charge of the mission, who was as yet very imperfectly acquainted with the language; and soon after their departure he was laid aside by an illness, which, in the end, obliged him to retire from the mission. He was, however, most mercifully strengthened for present duty, superintending from his sick bed the labours of the native agents at Pechuia and Baypay, and at Amoy; and he records in his letters at this time how wonderfully he was sustained and strengthened by the felt presence of the Holy Spirit. To keep up intercourse with the stations when health permitted, he had a boat built with a small cabin, in which he could carry on his studies, travel by day, and sleep comfortably if travelling by night. This boat was manned by native Christians, who were therefore superior to the fear of thieves, who swarm on these rivers; and as the water communication in all directions is so extensive, he hoped

to make it useful in carrying the Gospel to many a town and village within a circuit of twenty miles. This "Gospel Boat," as it was called, has been of invaluable service since, and others have been built after the same model. Invitations were now coming to him from several towns and villages to visit them with the Gospel message, and it was most cheering to the invalid thus left alone in his work to find that the Lord greatly blessed it, giving fresh tokens of His presence and power.

But we must turn to events at home, where a general interest had been awakened in regard to China. In Scotland the affection felt by many for Mr. Burns, from the part he took in the revival at Kilsyth and other places in 1840, increased that interest. Accordingly, in 1853, two friends of the mission invited subscriptions for the purpose of sending out and supporting missionaries from Scotland, to co-operate with the agents of the English Presbyterian Church. At the same time an application was made to the Free Church to take up China as one of her spheres of labour; but the Foreign Mission Committee, while cordially approving of the proposed efforts, did not feel it their duty to recommend that the Free Church should embark in the work. The appeal for subscriptions met with a cordial response from the Christian public; and soon afterwards, Mr. Carstairs Douglas, then completing his studies at the New College in Edinburgh, offered himself as their first missionary. He was licensed and ordained by the Presbytery of Glasgow in February 1855, and sailed with Mr. Burns* for China early in March, arriving about the middle of July at Shanghae.

Meanwhile, Mr. Johnston's illness assuming a dangerous form, he was compelled to return home, where he arrived in August 1855. He at once devoted himself to the pro-

* Mr. Burns had returned home with Dr. J. Young in 1854.

motion of the mission cause, in the hope that he might soon be permitted to return to his much-loved work, but after a few months it was decided by his medical advisers that he must abandon all hope of returning to China. He was at this time engaged in raising a fund for building mission premises at the different stations, which had become urgently needed both for health and accommodation. The houses of the natives were very unsuitable in both respects, a preaching-hall and school-house were needed at Pechuia, chapels at other stations, and houses for the missionaries at Amoy. The measure was successful, and 3000*l.* were collected, and soon after expended, in the erection of these buildings. Mr. Johnston, now pastor of the Congregation of Free St. James', Glasgow, still gives his valuable services as secretary of the joint mission in Scotland.

At the meeting of Synod in Liverpool, in April 1856, Mr. David Sandeman was ordained as a missionary to China, and it may be well to complete the notice of his brief but valuable career in this place. Before proceeding to his post he visited many of the congregations of the Church, and in the true spirit of a missionary he preached in the streets and lanes of the large towns to crowded and solemnized assemblies of the poorer classes. After a valedictory service in Regent Square Church, London, on October 2, 1856, he departed the following day for China, arriving at Amoy before the close of the year. He at once applied himself most vigorously to the study of the language, at the same time conducting services in English to his own countrymen, and maintaining a high and holy testimony in his life and conversation for the truth as it is in Jesus.

But the Lord whom he served had another purpose for him, for before he had entered on his direct labours among the Chinese, so full of promise in the view of all his friends, he was struck down by cholera, and after only twenty

hours' illness, and a triumphant death-bed, on the 31st July, 1858, he passed away repeating with his latest breath :

"All too long have we been parted,
Let my spirit speed to His."

But his influence and holy example were not the only legacy he left behind. He was the eldest son of a proprietor in Perthshire, and seven-eighths of his property, amounting to 4000*l.*, were bequeathed to the mission. As the Convener observed, "Seldom is a missionary enabled to do so. It is an act of touching munificence which comes with a powerful appeal to the Church at home. *It is the missionary's challenge.*"

Instead of returning to Amoy, on his arrival in China in 1855, Mr. Burns determined to make an attempt to reach the head-quarters of the Taeping rebels at Nankin. Great hopes were at that time entertained of their being favourable to Christianity,—hopes destined afterwards to be sadly disappointed. Mr. Burns proceeded in a native boat up the Yang-Tsze-Kiang towards Nankin. On reaching the mouth of the Grand Canal, the boatmen positively refused to convey him any further, feeling that their lives were in peril both from the Imperialists and the Taepings. Finding no other route open, he was obliged to abandon his purpose, returning to Shanghae by way of Soo-chow, distributing Bibles and tracts in considerable quantities by the way. He remained in the neighbourhood of Shanghae for some months, hospitably entertained by Mr. Edkins of the London Missionary Society, preaching the Gospel in the towns and villages. The following incidents may be given as a specimen of the way in which he was engaged :—

"When it was dark we halted for the night at Chung-Too-Keaou (or Passage-for-all Bridge), where there are but a few houses, and where we little thought of finding a congregation.

However, we had hardly halted until we were arrested by the sound of a multitude of voices as of a crowd dispersing, and were informed that there had been a stage-play going on, of an unusually immoral kind, and that the people had now dispersed, so that it was too late to reach them. However, we went on shore, and though the mass of these poor heathen were gone, we still found as many as we could address with effect lingering about the gambling and eating-house. The people had their lanterns and we had ours, and, amid the darkness thus broken, we addressed a multitude of precious souls, assisted graciously by our God to speak with more than usual earnestness and liberty of speech; the people, also, as if panic-struck by being overtaken by such a message in such circumstances, listened with a fixed and serious interest. I called on them to join with us in prayer to the true God, in the name of the Saviour of sinners, that He would deliver them from their sins, and save them from that punishment which sin was preparing for them. At the beginning of the address to God's throne there was some noise of voices, but toward the close all was breathless stillness. My companion and I were encouraged by this meeting, as if by God's special guidance, with opportunities of declaring his truth, and calling fellow-sinners to repentance.

"The following day (Saturday), at Min-Hang, we met with another unexpected opportunity of addressing the truth to many, when, in the afternoon, going from our boat to preach a second time in the town, we came upon a spot retired a little from the street, where a crowd were witnessing jugglers' tricks, and to which the people were still flocking. We took our stand on the raised pathway at one side of the street leading to the spot, and not only succeeded in cutting off the stream of passers-by, but in drawing off by degrees the crowd from the jugglers' ground, so that, before our long and very interesting meeting was ended, we had the field to ourselves. At this place (Min-Hang), as well as some other places, numbers of the people seemed desirous that a place should be opened for the regular preaching of the Gospel among them."

At the close of the year 1855 the number of converts in

and around Amoy amounted to 283, as the fruit of the three Missionary Societies, divided thus:—

| | | |
|---|---|---|
| London Missionary Society,— | | |
| At Amoy and Ko-long-soo . . . . | | 136 |
| American Missionary Society and our own,— | | |
| At Amoy . . . . . | 100 | |
| Chioh-bey . . . . . | 22 | |
| Pechuia . . . . . | 25 | |
| | —— | 147 |
| | | 283 |

Fifteen native evangelists and colporteurs were employed by the three missions, who assisted in conducting the chapel services, besides their ordinary work of conversing with the people, preaching in the open air, and tract and Bible distribution.

## SHADOWS.

In June 1857, a new and commodious chapel was opened at Pechuia, it having been found necessary to provide for the increasing number of worshippers. Some little differences arose amongst the members in connexion with the building of this chapel, which led to a visit of Mr. Burns. He found matters, however, in a very interesting state, and was greatly cheered by meeting all the original members of the Church, the result of the first awakening in 1854. Several additions by baptism were made during this year, and it was hoped that all causes of discord would pass away with the opening of the chapel. But in October, 1858, there was fresh cause for anxiety. Mr. Douglas wrote that God's hand had been laid heavily on the native churches both at Pechuia and Baypay by sickness and death, as well as by persecution. Coldness had been creeping over the infant Church, and there was an evident decline from

the first warmth, earnestness, and love. At Pechuia one member was suspended from Church fellowship for opium-smoking, a second for yielding to idolatrous practices, while a third seemed guilty of apostasy. In the course of a few months, five members were removed by death, and no fewer than nine removed to another part of the country owing to the severity of the persecutions. There were also fewer new candidates for admission, and thus this much-tried congregation became weak and reduced.

In view of these things, Mr. Douglas found himself giving expression to his saddened feelings in the language of Jeremiah, Job, and David, mourning over the desolation of the Lord's vineyard; and he felt it was the part of the Church at home to share with the missionaries in bearing this heavy sorrow, and in seeking the remedy in heart-searching and earnest prayer. He pointed out several cases in which the Home Reports had used high-sounding and exaggerated phrases so as to give undue prominence to small incidents; and it is well that these things should be recorded as an important lesson of experience.

But the enemy of souls was foiled. In the following year (1859), a season of fasting and prayer was proposed by one of the Elders, E-Joo, and was cordially responded to by the other Church members at Pechuia and Chiohbey. There was a large attendance, and when E-Joo began to pray he was so affected that he could not proceed; the preacher Tow-lo also was sobbing aloud; the services were altogether most affecting, and it was evident the Lord was in the midst of them.

Mr. Burns came from Swatow to help Mr. Douglas at this critical period. A sifting process commenced, and for some months a singular blessing rested on the efforts made to remove the evils that had been pressing on them. Fact after fact came to light in the providence of God, manifest-

ing those who were not approved, and most unexpected light was thrown on what, if undiscovered, would have continued to infect the Church and hinder the work among them. The result was, that the little church came forth as gold from the ordeal. Towards the close of 1859, two elders and two deacons were ordained for the regulation of the Church at Pechuia. Of the former one was Booliet, long the faithful preacher there, the other was the old cloth-merchant, who had been suffering for some time from a deep-seated abscess in the thigh, which was at length operated upon successfully by Dr. Bell, and this last hindrance to the ordination was removed.

The work of setting in order what was in confusion in these country churches, and strengthening the weak, having been in a great measure accomplished, Mr. Burns took his departure for Foo-chow. In reference to this trying season, he remarked, "I wonder more than ever I did at the reality and preciousness of the work of the Divine Spirit at Pechuia and the neighbouring stations.".

An illustration of the persecution endured at this time may be given in the case of Wat, a member of the Baypay Church. He was called upon to contribute as customary for idolatrous practices. He refused. Forthwith he was denied water from the public well, and his son was beaten on attempting to fetch it. Then they cut down a large number of his pine-trees, which formed a considerable portion of his property; and as he could obtain no redress from the magistrates, they proceeded next to cut down his fruit-trees. Having satisfied their revenge in this way, the persecution ceased for a time. Other cases of a similar kind were frequent, but one singular deliverance which occurred to the old cloth-merchant and his family must be mentioned. The police entered his premises one day intending to plunder, and probably seize him. Being rather

deaf, he did not hear their demand, but he said, "O yes, I know what you have come for;" and taking down some of his goods and pointing to the rest he said, "Take them, take them all, and I'll go with you too, but I'm very old and rather deaf; take my boys too, and my little girl there, we are all Christians, we are not afraid, we will go with you." The men astonished at this novel reception, left the premises without injuring any of the inmates or their property.

In 1860, Mr. Swanson and Dr. Carnegie, who had lately joined the mission, paid their first visits to these inland stations, and it was gratifying to learn their testimony as to the spirit of energy and life manifested by the native Church. Dr. Carnegie's services, as a medical missionary, were greatly valued, and the brethren felt more than ever the importance of a Christian medical man as one of their staff.

## SWATOW.

In 1856, a new field was opened in the providence of God for mission operations at Swatow. In March of that year, Mr. Burns proceeded thither from Shanghae in company with Mr. Hudson Taylor, a missionary of another society. Swatow is situated about 120 miles south of Amoy, near the eastern extremity of the Canton province. It is one of the new ports which were opened to trade by the treaty of 1858, and had been long familiarised to foreign contraband trade by the presence of an opium station a few miles off in the outer anchorage. As a commercial mart it is of only recent formation, and now carries on an extensive traffic with various parts of China and the Indian Archipelago, and is the chief port of the Department of Tie-chew. This Department is densely peopled, containing

nine cities, besides a vast number of towns and villages. Men of business from these places and from other parts of China reside in Swatow, and it is also the outlet for the overflowing population of the more inland regions, and hence its importance as a missionary centre cannot be easily overrated. In the country around, Mr. Burns, assisted by two native evangelists, preached the gospel. They were at first undecided whether to do more than pay a running visit for the distribution of Bibles and tracts, but at once recognising the importance and extent of the region before them, which was wholly unoccupied by any other missionaries, they resolved to attempt a more permanent occupation. For this purpose Mr. Burns commenced the study of the local dialect, the fifth he had learnt in China, although this has some resemblance to the Amoy dialect. He found the people more blind and hardened in idolatry, and in a lower state of civilisation, than anywhere else in China. The people in the boats, or working in the fields, were in a state of savage nudity; and instances were told to the missionary of persons taken prisoners in their clan-feuds having been cut to pieces and their heart boiled and eaten by their enemies. On one occasion, when Mr. Burns was on a preaching tour, robbers broke into his house at midnight and plundered him of everything he had except the clothes on his back. In this condition he and one of his native helpers continued their journey, while the other returned to Swatow for money and books. Mr. Burns and his companion, although quite destitute, were not left to starve. He says, "God provided support for us in a way that was new to me. The people who took our books gladly contributed small sums of *cash** for our support, and the first day we thus collected enough for two days; a countryman also going the

* Twenty cash are about the value of one penny.

same road, volunteered to carry our bag of books for us—it was heavy for our shoulders, but easy for his, and he said he would want no money, but only a book. Thus the Lord helped us in going forward on his work instead of turning back to Swatow for help."

In returning to Swatow a few days later he turned aside to visit a large city called *Chaou Chow-foo*. Here the report of their arrival alarmed the authorities, and he and his two companions were seized and imprisoned. After examination by the magistrates, although no offence was proved against them, it was considered necessary (for red-tapeism exists also in China) to deliver Mr. Burns over to the nearest British Consul. The nearest was at Canton, and he was accordingly sent thither in a river boat in charge of a body of officials. The journey occupied a whole month, during which poor Mr. Burns suffered severely from fever and ague, and was thus unable to make much use of the opportunity of speaking to his companions about their souls. On his arrival at Canton he was at once handed over to the British Consul, the letter from the Chinese authorities closing with these precise words:—"William Burns, seven volumes of foreign books, and three sheet-tracts accompany this declaration"!—His release at Canton most mercifully took place just before war broke out between our government and Commissioner Yeh, the bloodthirsty Governor of Canton.

The two native Christians were retained in confinement at Chaou Chow-foo, and soon afterwards were brought up for examination before the magistrates. In consequence of their decided testimony to the truth and excellence of the gospel, each received forty blows on the cheek with an instrument like the sole of a shoe,—a very painful Chinese punishment. They were, nevertheless, enabled to hold worship daily with their fellow-prisoners, one of whom, to their

great joy, studied the Scriptures with interest, and afterwards professed his faith in the Saviour.

Mr. Burns, in spite of the danger to which he thus exposed himself, returned to Swatow in the hope of getting the native brethren released from prison. On his return he received a cordial welcome from those among whom he had preached; and at length the native brethren, after four months' imprisonment, were set at liberty. He now took up his quarters at Swatow, enjoying the valuable co-operation of Dr. Delaporte, a medical man of the Wesleyan denomination, who practised among the foreign shipping. Two native Christians were employed by Mr. Burns in itinerating in the surrounding country. In 1858, a remarkable opening occurred at TAT-HAU-PO, a town of 50,000 inhabitants, some miles distant from Swatow, which led to its being occupied as a new station. Having determined to visit the town for preaching the gospel, he and the native brethren prayed for direction and for a blessing on their visit. The native Christians went first, but returned the following day to say that a proclamation had been issued, warning the people against any intercourse with foreigners, and strongly dissuading Mr. Burns from attempting a visit. He had good reason to fear that no lodgings could be had for them in Tat-hau-po under the circumstances, but he, nevertheless, felt constrained to go, trusting in the Lord for guidance and protection. Accordingly he took his stand in the street of the town and preached nearly all day in the heat of the sun to attentive audiences. Just as Mr. Burns was closing for the day, a gentleman stepped up to him and invited him to his house for lodging and refreshment. He showed him over all his spacious apartments, and gave him his own bedroom, besides entertaining him and his companions sumptuously. This was a most unexpected provision for their wants which the Lord had sent them. They remained

some days in the town, and preached with acceptance to many.

Mr. Burns was so impressed with the desirableness of making Swatow a permanent station of the mission, that in 1858 the Rev. George Smith went down from Amoy to occupy this post. Mr. Smith laboured on amidst many difficulties and discouragements, till in the following year he had the privilege of baptizing the first convert, named Tan-kia-lin, the son of a military Mandarin, whose family reside in *Chaou-Chow*, where Mr. Burns had been imprisoned three years previously. For the sake of forming a consecutive narrative we proceed with the later events at Swatow.

Throughout the year 1860, there was much excitement in connexion with the Taeping rebellion, and a bitter animosity against foreigners was shown by many of the people, so that Mr. Smith was constrained to say with the apostle, "We are troubled on every side, yet not distressed," and his constant appeal was for prayer that an earnest native agency might be raised up. He was employing at this time no fewer than six native Christians, one of whom was a convert of Siboo, from Singapore.

In January 1861, Mr. Burns returned to Swatow, to assist Mr. Smith, and another station was soon after opened at Yam-tsau, twenty miles to the north, on the coast, with a population of about 3000. Mr. Lechler, an excellent German missionary, had laboured, some years previously, amidst many trials, which obliged him finally to abandon the place. The Lord, however, did not leave his servant to labour and suffer in vain. One man, A Kee, became a convert, and subsequently one of Mr. Smith's evangelists. At his entreaties and those of one or two others, Mr. Burns and he visited the town, meeting with a friendly reception, and having invitations to preach the Gospel

in neighbouring places, thus realizing the saying of our Lord, "One soweth and another reapeth, other men laboured, and ye are entered into their labours." They were particularly delighted with a large number of children, who were very fond of the Christian hymns edited by Mr. Burns, and continued during the first few days of their New Year, to recite and sing them with great zeal. "Happy Land" was the chief favourite. A number of these dear children also attended evening worship. On two occasions, in going to Yam-tsau, the missionaries were attacked by robbers, but were mercifully preserved from bodily harm. But a sad trial befell Yam-tsau at this time. A clan-feud, with a neighbouring town, had long been raging, which now distracted and distressed the inhabitants. Village militia to the number of 200 were employed to defend the place, but, notwithstanding this, the fields were left untilled, and trade was entirely at a stand-still. This greatly interfered with the progress of mission work.

Mr. Burns left Swatow for Foochow, in July 1861, and the Rev. Hur Mackenzie, from Scotland, joined Mr. Smith. He was for some time occupied in the study of the language; but in June 1862 he accompanied Mr. Smith to Yam-tsau, where they had the joy of receiving into the church by baptism eight converts, five being women, one of whom deserves special notice. She was an elderly widow, of the name of Hang-Sim, who, in the beginning of 1861, was led under the preaching of Mr. Burns to turn from her idols to serve the living and true God. She had previously been a zealous vegetarian, in accordance with the Buddhist religion, hoping thereby to secure some merit for herself. She now rejoiced in the merits of the Lord Jesus, and was earnest in telling others of the Saviour she had found. In several villages around Yam-tsau old Hang Sim made known the glad tidings to her female acquaintances, and

soon after her baptism she went off on one of her missionary tours; about a year afterwards, three women were baptized, who had been brought to the truth through her instrumentality. She reminded the missionaries of the London Bible women, only that Hang Sim used her hymn-book more than her Bible, as the former was in the vernacular, and more easily read.

At this time (June 1862) a Sabbath-school for the children was set a going by Mr. Mackenzie, and he found them remarkably ready and intelligent, even more so than those of the same age at home. The little flock at Yam-tsau now numbered sixteen souls, and a few months later six adults were added to the Church. Of these, two men had within a short period been engaged in mortal strife as leaders in the clan-feud, the one having narrowly escaped being killed by the other, now they were both sitting at the feet of Jesus clothed and in their right mind, and together partaking of the feast of love. At length, towards the close of the year, peace was concluded between the rival clans; and the Christians, who had previously met for prayer for the termination of the strife, now met for thanksgiving, that their prayers had been answered.

Among seven others baptized at Yam-tsau, at the beginning of 1863, was one named, Lim-keng-hwa, who had been a hearer from the beginning, but being in a good social position he had not courage to come out decidedly on the Lord's side. For some weeks before his baptism, however, he had separated himself from all sinful rites and customs, and laid himself open to the reproach and persecution of his former friends; he had counted the cost, and stood firm a joyful yet humble believer. His name was erased from the family register kept in the ancestral temple; but, as Mr. Smith remarked, he is enabled to rejoice, because his name is written in the Lamb's book

of life. Previously he tried to pray, but he could not find utterance, now his tongue was loosed and his heart enlarged, and it was refreshing to join with him. He used to be treasurer of ancestral funds, but has abandoned that position as a sinful one, and now he has been entrusted with the Communion funds collected in the Church.

At a village called *Chin Chung*, two or three miles beyond Yam-tsau, the Gospel had been preached for some months; and in May 1863, a new place of worship was opened; on this occasion, no fewer than seven of the Yam-tsau women came to express their faith in the Gospel before the Chin Chung villagers, and to give courage to their sisters to attend public worship, in spite of what others might say of them. This was quite a piece of Christian heroism, for the women had to walk with their small, artificially compressed feet a distance of two or three miles, and to brave the obloquy of their heathen neighbours.

But, indeed, nearly all the converts had to suffer persecution; one poor widow had her house plundered on the Lord's day while she was at chapel; another Christian had his field of sugar-cane destroyed; a third had his fowls stolen, and all were constantly exposed to the scoffs and reproaches of their fellow-villagers and the unbelieving members of their own families. That the little flock should hold fast and increase in the midst of all these trials and the abounding iniquity, could only be effected by the grace of God.

## ANHAI.

It is necessary to turn back in this narrative to notice the commencement of an interesting station at Anhai, a town of 60,000 inhabitants, distant thirty-five miles from Amoy, in a direction nearly E.N.E, which was first visited by Mr. Douglas in the Gospel Boat in June 1857. It lies at the head of an arm of the sea about eight miles long and opening to the north, and is situated on a gently rising ground between two pieces of flat land which are liable to be flooded; whilst over these are built two bridges remarkable for their length, the one being a mile long, and the other a mile and a half. It is difficult of access from Amoy, as it has to be reached by a channel, stormy and intricate, and infested by pirates. Indeed the prevalency of piracy and clan-feuds had led to the decay of Anhai itself. It happened that a native Christian widow, the mother of one of the preachers, who lived near Anhai, had repeatedly urged a visit to the town, and it was chiefly in compliance with her solicitation that Mr. Douglas and two native helpers visited it in 1857. They spent two days and a half preaching to large audiences in the court of the large temple of Kwan-yin, the goddess of Mercy, to which they were invited by the people, the priests offering no objection. Several shop-keepers asked them into their shops to drink tea and converse on Christianity; and one of these politely invited Mr. Douglas to spend the night at his house, which, however, was declined, as the Gospel Boat was specially fitted for sleeping in. Many came to the boat to converse and to get books, and some repeated their visits, asking that a chapel might be set up for regular worship. All this greatly encouraged Mr. Douglas, and he felt that it had an additional importance in being

almost two-thirds of the way from Amoy to the great city of Chin Chew.

From this time occasional visits were paid, and the leaven of the Gospel gradually spread, till, in 1859, a man and his wife were led to destroy their idols, and to meet daily for worship with the native preachers left in charge; two more had given up their ancestral worship, and some others were more or less interested in the Gospel, but prejudices now began to be aroused against the Truth. A placard was posted up in different parts of the town, prohibiting the people from having anything to do with the new religion. This did not, however, deter those who had already become interested, and eight or nine assembled with Mr. Douglas on his visit in 1859, after hearing of the threatening placard; he was also pleased to find that some had begun to keep the Sabbath, and one lad had persevered in doing so, in spite of a beating from his father. But the spirit of opposition broke out afresh the following year. Kwan-yin, like the goddess Diana of old, would not relinquish her hold of the people without a struggle; and as at Ephesus, so here, the injury to trade was the excuse, as great part of the people get their living by selling articles for idol-worship, and by acting plays in honour of their goddess. Accordingly, in May 1860, while Mr. Douglas was there on a visit, the house was attacked by a mob of thieves and ruffians, the door was burst open, compelling Mr. Douglas to escape under a storm of stones and tiles to the house of one of the Christians, where he lay concealed till midnight, and then made his way to the Gospel-boat, and he returned to Amoy at the earnest request of the Christians, who showed a fine spirit throughout the disturbance. A fortnight afterwards he again visited the place, fearing for these poor converts, who were as lambs among wolves, and they had been exposed to

much insult and to dreadful threats, and taunted by their relatives in words like these :—"The teachers of these strange doctrines are away now, and will never come back, now give up that nonsense, and do as others do ;" but they had held fast to the truth, meeting for daily social worship and for the keeping of the Sabbath, though they had none to expound the word, or even to read well, but they did what they could, and sang hymns and prayed to the living God in the name of Jesus. The more advanced among them were more decided than ever, whilst some wavereres had become confirmed, but no redress could be obtained from the local government for the outrages.

It was gratifying to find that ere the close of that year seven converts had been baptized, while on the last occasion of dispensing the ordinance, sixteen candidates for baptism were examined, of whom six were women. The missionary was led to exclaim at such results, "Not unto us, O Lord, not unto us, but unto Thy name, give glory." In the following year no fewer than nineteen converts were baptized at different times. Some of them owing their conversion to the labours of Song and Lat, two of the earliest Christians.

On one of these occasions two children were baptized. As the family lived at a distance of three miles from the chapel, the father was seen on the Sabbath morning carrying his two infants slung from the ends of a long bamboo pole on his shoulders, as the Chinese commonly carry burdens ; on the one end a basket was slung in which a little boy sat, and on the other a cradle holding an infant of two months. His wife, who was not then even an inquirer, came along with him to see the infants dedicated to the Lord.

In the same year (1861), these Anhai Christians numbering twenty-four, elected one of their body to act as an

evangelist in the surrounding villages, subscribing out of their very deep poverty towards his support.

But again persecution broke out. A mob, which had collected at a fair in the neighbourhood, burst into the chapel in December 1861, and plundered it of its furniture, and even of its doors and windows. The brethren were filled with distress and alarm, at the loss of their place of worship ; but it was a token for good that at the same time, two more converts were baptized, one of them a woman who, about a year before, came in at the back of the chapel, and threw a quantity of liquid filth on several of the worshippers, including her husband and Mr. Douglas ; she had also made parodies on some of the hymns, but now she became as zealous in the cause of Christ as she was formerly on the other side. Better success attended the appeal for redress for the robbery than on the former occasion, and Mr. Douglas had the satisfaction of returning from the mandarin's office with some of the plundered property carried publicly after his chair by one of the officers of the court; it was hoped that this might have a good effect on the people.

In 1862 the mother of Song died at the age of seventy-four, and the missionary gives a glowing account of her happy end. At one time she said, "My heavenly home is beautiful and glorious ; Jesus has made ready a dwelling-place for me." To her son she said, "Song, my son, will not you just come with me now to heaven?" "Mother," he replied, "if it be God's will I am ready now to go along with you, but I expect he will leave me here a few years more to publish the Gospel, and we shall meet in His good time." The burial was according to Christian rites, although her two eldest sons were still heathens.

The enemy of souls, however, was at work among these young Christians, and it was found necessary to exercise dis-

cipline by suspending four of them for a time from church fellowship; but, that we may not judge them too harshly, it may be explained that, during the first and second months of the year, when idolatrous processions are frequent, the pressure for the customary contributions for such purposes is very severe on the Christians, and this becomes the greater in proportion to the better social condition any of them occupy.

At the same time Song was seized and imprisoned by the authorities on some false charges. At his examination he was struck twenty blows on the cheek because he would not confess, although there was not a particle of evidence against him; he was then sent back to prison and kept there with the prospect of being repeatedly examined and beaten, till he should confess; while Mr. Douglas and some of the Christians were attacked with stones in the streets. At length, after an imprisonment of about three weeks, Song was released by the payment of money to his opponent under the name of legal expenses.

In 1863 the chapel was repaired, but was not opened till the following year. Some anxiety, indeed, was felt as to the result of the opening, as it stood in the main street of the town. Providentially all went off quietly, and soon after, Dr. Maxwell, lately arrived as a medical missionary, visited the place in company with Mr. Douglas, when crowds of patients were treated, and the preaching of the Gospel went on almost uninterruptedly during their stay.

## KHI-BOEY AND LIONG-BUN-SEE.

In the year 1862 a considerable interest was manifested in the Gospel at a village called Khi-boey (*Anglicè* Glenhead), about twenty miles inland from Pechuia; and it is interesting to trace the origin of it as another illustration of the way in which the Holy Spirit used native agency for the spread of the truth. During the early part of this year, a man named Chioh left the hospital at Amoy to return to his own village Khi-boey. He had received religious instruction during his stay at the hospital, and had become an inquirer at one of the Amoy chapels. On his return to his native place he became a missionary to his fellow-villagers, and soon gathered around him a little company of fellow-worshippers. Mr. Burns spent eleven days there the same summer, and was cheered to find that between twenty and thirty had come out on the side of the truth, and met for Christian worship. As usual they had to bear not a little opposition from their neighbours, for in the beginning of 1863, during the idolatrous festivities of the Chinese new year, a serious persecution broke out against these young Christians, owing to their refusal to contribute towards these heathen practices. On hearing of the disturbances, Mr. Swanson at once repaired to Khi-boey, and was gratified to find that although the persecution still raged, the converts were keeping firm and hopeful, and that fourteen of them were in a state of preparedness for baptism. No house could be had for divine service, and they had to gather under the shade of a magnificent lung-yen tree. The persecutions ceased for a time, but the missionaries were soon again summoned to interpose in their behalf. Chioh, in whose house the Christians had been in the habit of assembling, was driven from his home, and on his attempting

to take refuge in the house of another Christian, the roof was broken by a mob, and Chioh prevented from entering. His widowed sister was then attacked, and her son threatened with death, unless they complied with their demands for money; a sword was brandished over the lad's head while they required that he should cease to worship God. This he resolutely refused, declaring himself ready to die rather than renounce his faith. Chioh and another then went down to Amoy for advice, and Mr. Burns at once returned with them to see what could be done. While he was attempting to pacify the enraged villagers, one of the converts was set upon by a number of men armed with bludgeons and pikes, and severely beaten, and might have been killed but for the intervention of Mr. Burns.

The case then became so serious that a formal representation was made to the Chinese authorities by the missionaries through the British Consul, the latter threatening that if immediate justice were not done he would report the case to Pekin. This produced the desired result. It was promised that the stolen property should be restored, and money given in compensation for property destroyed. But the Christians, before consenting to this offer, preferred consulting Mr. Burns at Amoy, who at once came to their aid, and obtained from the magistrates the following terms:—

1. Restoration (so far as possible) of the very articles stolen;

2. A bond from the enemies to guarantee their non-interference with the Christians; and,

3. A proclamation to be issued exhorting the people not to interfere with the rights of the Christians.

Most happily all this was agreed to, and the enemies, seeing the turn matters were taking, and fearing the violence of their own authorities, prayed for the interposition

of the missionaries in their behalf. Mr. Burns gladly used his influence accordingly, and thus all ended well. The stolen property was restored in presence of the mandarins, Mr. Burns, and an immense concourse of people. The poor Christians carried their pigs, and led back their oxen, to the homes from which they had so lately been driven, rejoicing, and yet we hope humble. On the same day the enemies entered into a bond not to interfere with those who were, or might become Christians, and not to annoy them in any way. In a few days after, the mandarins issued a proclamation, intimating that the case was now settled, and strictly forbidding all persons from interfering with any one "who may enter the holy religion of Jesus." Not the least remarkable feature in the termination of these disturbances was, that the enemies looked upon the missionaries as their best friends, for having shielded them from the severity of the mandarins.

About a month afterwards ten of these Khi-boey Christians were baptized out of many more who were candidates; and the services on the occasion were peculiarly solemn, being conducted in the open air, under the shade of a wide-spreading tree.

One illustration of the brotherly love of these converts may be given here. An old farmer, who resided about five miles from Khi-boey, had become a Christian; his heathen neighbours persecuted him for his change of religion, refusing at harvest-time to give him the least assistance in reaping his rice-fields. On hearing of the old man's trouble the brethren at Khi-boey at once resolved to go to his help; a band of them started one evening for the farm, and commencing operations early next morning, they worked so heartily that the fields were all reaped in one day, to the surprise of the neighbours, and to the comfort and relief of their brother in distress.

The number of converts and inquirers had now increased so much, that a chapel was required for public worship. Two of their number possessed, in company with a third, who was a heathen, a most eligible site for this purpose; the two Christians accordingly first purchased from their heathen partner his share in the property, and then presented it as a gift for the erection of the chapel. The building, too, was carried on by willing hearts and hands. Mr. Swanson, visiting Khi-boey in October 1863, found, on his arrival, that a party of about twenty persons had gone a distance of five miles to carry wood for this house of God; others were carrying stones, others again mixing the mortar, and another providing these Christian labourers with a good meal; and Mr. Swanson was privileged to break the bread of life to a congregation of eighty or ninety, under the shade of the lung-yen tree, surrounded by a multitude of wondering heathen, as if saying, "The Lord hath done great things for them," with the response, "The Lord hath done great things for us, whereof we are glad." The chapel was soon ready, in the hands of such willing workers, and Mr. Swanson was almost overpowered by his feelings on seeing around him on the occasion of its being opened a congregation of more than 150 souls, exclusive of a crowd of listeners, who thronged doors, windows, and every available hearing place.

Meanwhile, at another village called LIONG-BUN-SEE, the Lord was evidently pouring out His Holy Spirit on the hearts of the heathen. This village is five miles distant from Baypay to the south-west; "it lies solitary and quiet on the ridge of a hill which forms the western watershed of the Baypay basin;" its population does not exceed ninety, all very poor, owing to the destruction of the village some years previously in one of the clan-feuds. Among the inquirers at Baypay were four men from that village,

who had been attending for nearly six months, maintaining a consistent profession, and it afterwards appeared that they had been zealous in speaking of the Gospel to their fellow-villagers. At length, on one Sabbath, they brought with them fifteen others to hear the missionary at Baypay, and the following Sabbath twenty-nine came with them. It then came to the ears of the missionary that nearly the whole population of this village had renounced idolatry, and were keeping the Sabbath, that many had broken or burnt their idols, and that some had destroyed their ancestral tablets. Mr. Swanson at once sent two native agents to instruct them as far as possible, but being urged to visit the place himself, he set out on a Sabbath after the morning service at Baypay. He reached Liong-bun-see just as they were about to commence their afternoon service, and he writes :—

"Before I entered the village, I saw something I have never seen since I left my own dear Scotland. There was a solemn stillness all around; and while at every village I passed on my way, all were busy reaping, no one was in the field here, not even an ox or a buffalo. On entering the village I found the oxen all tethered in a row eating straw, and thus kept that all might get to worship. I cannot describe to you the reception I got. Poor people! they rushed about me, and with the most lively demonstrations of joy welcomed me. I was to them the representative of One whom I trust many among them have learned to prize. We met in the open air, and I preached to them from the first part of the third chapter of John. It was with the utmost difficulty they would allow me to leave them. Young and old planted themselves in the village gates, and opposed my going; and it was only when I told them that there were others of their countrymen who had claims upon us that they were willing to let me go."

From this time (1863) two native agents remained with

these villagers to give them daily instruction in the truth, but owing to their previous ignorance, their progress was comparatively slow. There was not one man among them who could read, and they were so poor that it required continuous hard labour to earn a livelihood. It was also found that five families held out against the Gospel, and some others held aloof, but the general effect of the Sabbath-keeping in the village was very striking.

The following year (1864) they had a token of the benefit of Christianity even in a secular point of view ; for on the visit of a magistrate and his myrmidons to plunder an adjoining village for alleged arrears of dues, the native preachers at Liong-bun-see were enabled to protect the Christians by simply pointing out their houses to the magistrate, when he at once left them unmolested. Before this encouraging incident took place they had passed through two very testing seasons of trial, in the festival for the worship of ancestors and the idolatrous ceremonies of the Chinese New Year, and in May of 1864 Mr. Swanson had the privilege of baptizing nine of these villagers, besides examining thirty more who were most hopeful candidates.

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## CHANG-CHEW.

One interesting station remains to be noticed before we leave the inland district of Amoy. From Pechuia the Gospel spread through native agency to Chioh-bey, as already noticed, and by the same means was carried from Chioh-bey and planted in *Chang-chew.*

Chang-chew is the principal city in the department of the province of Fo-kien, in which Amoy is situated. It is forty miles distant from Amoy, and is reached by boat. Its beautiful situation, its wide, clean, and well-paved streets, its superior shops, and its numerous memorial arches across the streets in honour of departed citizens, distinguished for ability and virtue, strike the stranger with admiration. It is said to have contained a population of 200,000.

This city was visited by Mr. Burns in 1853, when he spent nine days preaching to large and very interesting audiences both inside and outside the city. One man pressed him to come and preach the Gospel opposite his house, and the next morning attended family worship in the boat; and when it began to rain he constrained Mr. Burns and his companions to come into his house, where they stayed for five days. The people were urgent that a place of worship should be opened for the regular preaching of the Gospel. Alas! all was changed in a few weeks. The insurgents who had taken Amoy, also seized on Chang-chew, but the inhabitants rose on a sudden upon them and slaughtered them, and all who showed any sympathy with them; among others, the man who had so cordially welcomed Mr. Burns, and of whom we may hope that the Lord had opened his heart ere his tragic death.

Occasional visits continued to be made to this city from Chioh-bey, and six years later (in 1859), Mr. Burns was again in Chang-chew for the preaching of the Gospel, but was compelled to leave after a short stay owing to a singular circumstance. His lodging was near the office of the magistrate, who, going out about midnight to inspect the streets, heard singing as he passed the house. This was one of the assistants who, when the others had gone to rest, suddenly in the fulness of his heart began to sing aloud a Christian hymn. The unusual sound attracted the

mandarin, and on learning that a foreigner was there, they were the next day required to leave the city.

Soon after this, one of the native Christians was arrested for having opened his house as a place for preaching, and was imprisoned and beaten on the cheek. He was released after six days, but the event greatly discouraged the efforts to establish a mission station in Chang-Chew. Occasional visits, however, were kept up. In one of these Mr. Douglas met with the following striking case of the power of the Gospel:—

"We found also another old man, a cloth-pedlar, who heard the Gospel in a very singular manner. He heard it, not from a Christian, but from one of the vegetarian Buddhists, and that man also had not heard it from a Christian, but only from a strolling story-teller—a class of men who make a living by reading old stories, or telling exciting stories in the streets—who had been going to the chapels at Amoy. These two men, through the medium of whom the account of God's truth had reached the pedlar, were never even specially interested, and cared nothing about the Gospel. But he, from the time he heard it, about ten years ago, had been endeavouring to pray to the living God. At last, a few weeks ago, he met with the men of the river Gospel-boat, who instructed him more thoroughly. All the Sabbath that we were there he spent with us. He seems quite decided. The people in the suburb where he lives appear specially well disposed. It lies on the south side of the river."

In 1861, the members of the CHIOH-BEY Church under charge of the American Mission, at length succeeded in renting a small house in Chang-Chew and converted it into a chapel. Several persons became interested, and, as usual, persecution began. The house was several times assaulted by ruffians, the furniture broken, and the roof, door, and windows, almost riddled with stones. Still the number of

inquirers increased, and nine were examined for baptism in July, and a few months later fifteen, of whom several seemed decided converts. At length, in January 1862, Mr. Douglas visited the city in company with one of the American brethren, and he had the privilege of bap tizing six men, the first-fruits of this long and perilous sowing time of more than eight years; and soon after four more were baptized. The commencement and growth of this Church exhibit in a marked way the missionary spirit of the converts. *Chioh-bey*, when first planted by the Pechuia converts, was regarded as one of the advanced posts towards this important city of Chang-chew, and it had been deeply interesting to hear the prayers of the early converts, that it might be a half-way house to the capital of the department; their faith and patience had long been tried, but now they had been rewarded. It has not been within the scope of this narrative to give an account of the Church at Chioh-bey, as it was taken up by the American mission; but its history possesses the same interesting features as that of Pechuia and Baypay.

Chang-chew continued for a time under the charge of the American Mission and our own; the London Mission had also a promising station there. In 1864, when Mr. Douglas visited the city, he found a commodious place of worship and dwelling-house, and a native Church of twenty members; but at the close of that year a detachment of rebels from Nankin took possession of Chang-chew. For some months they held possession, and as the Imperial forces blockaded the river between that city and Amoy, the inland stations were for a time closed against the missionaries. At length, Chang-chew was retaken by the Imperial forces in May 1865, but between the two contending parties this beautiful and flourishing city was reduced to a scene of utter desolation.

Mr. Swanson, who visited it soon after its re-capture, writes :—

"I remained within the walls for three hours, and walked through a great part of the city. It is one mass of ruins, and I know it is within the mark for me to say that not ten houses out of a hundred are left standing. The large suburbs outside the west and south gates are entirely destroyed. There were a few persons inside attempting to clear away the rubbish ; but alas ! how different from the streams and crowds of people I once had to jostle my way through. I never saw a sacked city before, and I trust I may never see another. No human being can give you an idea of the harrowing sight. Here and there we would come upon a woman sitting weeping over the ruins of what was once her home,—weeping bitterly. On asking one or two such persons some questions, we would find that husband, sons, all were gone, and she alone left to mourn the bitter loss. We entered the once famed Chang-chew with a sad heart, and left it with a sadder."

Tien Hong, one of the native evangelists, it is feared, has lost his life in this ill-fated city. He was employed by the London Missionary Society as a preacher, and has already been noticed on a previous page. Their Report speaks of him as a valuable labourer, well fitted to sustain the relation of pastor to the little flock which he was chiefly instrumental in collecting.

The native congregations gathered again, but it was felt desirable that we should retire from that post, leaving it in the sole charge of the Americans as more suitable in a geographical point of view, while our own missionaries are set free to superintend the stations south of Amoy, in which the work is so rapidly extending, and which are forming links of a chain to connect Swatow with Amoy.

# MEDICAL MISSIONARIES.

## FORMOSA.

In the early years of the Church's work in China, the medical department of missions had not been on a satisfactory footing, from the duties not being clearly defined. The idea had been to combine in one man the preacher and the physician, but it was seldom that both duties could be conducted with efficiency. Of late, however, the plan has been adopted of attaching to a station a Christian medical man on a salary, his whole time being devoted to the mission to the exclusion of private practice, and by this division of labour it has been found that the work can be more effectively carried on.

In our own mission, after the death of Dr. James Young in 1855, no other medical missionary was appointed in his place, as Dr. Hirschberg, a Christian man in private practice at Amoy, gave much of his time to ministering to the wants of the Chinese, besides attending on the missionaries and their families when required. He was the means of commencing a hospital in Amoy for the natives. On his retiring in 1857, Dr. Bell went out to Amoy on the same footing, but not finding his position a satisfactory one, and his wife's health giving way, he returned home in 1859. Dr. Carnegie was then sent out by the Scottish Committee, with the view of devoting his services to mission-work exclusively, his salary being defrayed by the three Societies at Amoy, jointly. Subsequently, Dr. Carnegie preferred

an independent position, supporting himself by private practice, but continuing his valuable service to the mission cause gratuitously.

On his arrival in China he at once set to work to master the colloquial dialect, while his visits to the inland stations, in company with a missionary, were found of the greatest value. He obtained local subscriptions to defray the annual expenses of the hospital, which was now enlarged; and as a proof of its appreciation on the part of the Chinese, the list showed that 540 dollars were subscribed by Chinese mandarins and merchants; and 216 dollars by the foreign community. Under Dr. Carnegie's care the fame of the hospital spread far and near, particularly for diseases of the eye, many of the patients coming a distance of two, three, or even four days' journey, and seldom returning home without carrying with them some knowledge of gospel truth, in not a few instances leading to decided conversion.

In 1861, the aggregate attendance was 4333, and in 1862, 5160. A religious service was conducted in the hospital every evening by Lam-San, the Pechuia convert, whose case is related on page 12, and who now acts as a native medical missionary; sometimes also by Wat, the door-keeper. Of the thirty or forty in-patients, a good many are the victims of opium-smoking, who come to be cured, and who are required to pay their own expenses with the view of testing their sincerity.

It was at first intended that Dr. Carnegie should occupy Swatow, but this place was then deemed quite unsuitable for a married man, and the purpose was abandoned; but in 1863, the Scottish Committee were enabled to send out Dr. Gauld thither. He is supported by the friends of the Society in Aberdeen; and being a young man of proved ability and devotion, his arrival at Swatow was most wel-

come to Messrs Smith and Mackenzie. A Chinese house had been rented as a dispensary before his arrival, and was soon ready for occupation. Over the door was painted in large blue letters—Hoc-Eem-in-quan, or, The Gospel Healing Hall; and while three days of the week were given to the dispensary by Dr. Gauld, the other three were occupied chiefly in the study of the language. Besides this central dispensary the country stations are supplied with simple drugs and other necessary articles, for which there is a constant demand, and these being in the care of the chapel-keepers prove an important auxiliary to the mission-work. It will give us some idea of the immense value of this agency for spreading the Gospel among the teeming population of China, when it is stated that the number of towns and villages from which patients came during last year amounts to 320, while the aggregate daily attendance was 7650, and the hospital patients 343. The Chinese house being very unsuitable for the accommodation of the latter, a site for a new hospital was purchased in 1865; and this building with a house for the medical missionary, will, it is hoped, soon be completed, thus rendering this department of the work most complete and effective.

Another medical missionary was added to the staff in 1863, in the person of Dr. James L. Maxwell, who had been resident-physician of the General Hospital, Birmingham, and a distinguished graduate of the University of Edinburgh. Consecrating all his powers to the work of the Lord in China, and renouncing brilliant prospects of professional advancement at home, his appointment was hailed with delight by all the friends of the mission.

The Island of Formosa had long been looked forward to by the Amoy missionaries as a most inviting field for evangelistic work. Its occupation was at length determined on in consequence of a short visit paid to it in

1860, by Messrs. Douglas and Mackenzie, and to this island Dr. Maxwell's attention was called on his joining the mission. Before relating the circumstances that attended the first attempt to establish a station in the capital of the island, it may be well to give some account of the past history of Formosa, its present condition, and its capabilities as a mission field. We are indebted for the following information chiefly to the "Chinese Repository," long since extinct as a periodical, but still an excellent authority on all Chinese matters; also to the "Proceedings" of the Royal Geographical Society referring to a paper on Formosa, read by Mr. Swinhoe, her Majesty's Vice-Consul there, which drew forth some interesting remarks from Admiral Collinson and Sir Harry Parkes.

The island is about 200 miles long by 80 in the broadest part, or about half the size of Ireland, and is within a day's sail of Amoy in favourable weather. Our missionaries, however, were three days in crossing in 1860, and twenty-seven hours in returning. The island is a district of the province of Fokien, and the Chinese inhabitants are chiefly emigrants from the country surrounding Amoy, speaking exactly the same dialect; in proof of which Messrs. Douglas and Mackenzie were enabled to preach daily to the people during the ten days they were on the island, and they met with many who had heard the Gospel on the mainland. A chain of mountains running north and south divides the island into two parts, the side facing China being occupied by Chinese, and well cultivated, whilst the further side is covered chiefly with forests, and is occupied by aboriginal tribes apparently of Malayan origin. These, however, are gradually receding before the comparatively civilized Chinese colonists. The whole population of the island is estimated at about three millions.

The highest mountain in the chain rises to an elevation of 10,000 feet, and has received the name of Mount Morrison, one which should endear it to the Christian missionary, and act as a refreshing stimulus when his eye rests upon its peak, as he pursues his arduous labours among the debased heathen at its foot. These mountains are sometimes covered with snow.

Owing to the inaccessible character of the east coast, there is no communication with the aborigines from that side. It appears, however, that a portion of these tribes have acknowledged the Chinese authority, have come more or less under the influence of Chinese civilization, and had even received some instruction in Christianity from Dutch pastors about 200 years ago. Nearly a century afterwards Du Halde, a Jesuit writer, stated that although all traces of Christianity seemed to have perished, the people had no idolatrous worship, and that many fragments of pious Dutch books had been found among them. Another portion consists of independent tribes, with no written language, and governed by petty chiefs. They are very primitive in all their habits, and are usually harmless, except when outraged, and then they are excessively revengeful.

The Chinese side of the range of mountains is cleared of the forest, and terraced for the cultivation of the tea-plant, whilst on the plains rice and the sugar-cane are grown extensively, and a large trade is carried on with the mainland in these articles, as well as in camphor, grass-cloth fibre, dyewoods, &c. Sir Harry Parkes states that when the trade of Formosa was thrown open by treaty, the word "Tai-wan," which is the name for the whole island, was employed, leaving the port best suited for commerce to be determined afterwards. The port of Tai-wan-foo, near the southern end, was subsequently chosen, but, unfortunately,

it has a very bad anchorage, and the harbour is shallow from the accumulation of sand at its mouth. A better port is to be found near the north end of the island, called by foreigners Tam-suy, from a river of that name, but the native town near the mouth is called Haw-be. About ten miles up the river is a fine town of 50,000 inhabitants, called Bang-ka, situated in the centre of a plain highly cultivated, and surrounded on all sides by lofty hills clothed with verdure, and presenting most magnificent scenery. The water throughout the island is said to be unwholesome for drinking, and particularly injurious to strangers; but Mr. Swinhoe mentions that at Tam-suy a stream has been brought down from the hills by an aqueduct, as a substitute for the bad water of the plains. He also states that great quantities of rain fall from November to May, making the climate comparatively cold.

In the towns of Haw-be and Bang-ka, and in the surrounding populous region, Messrs. Douglas and Mackenzie preached day by day for ten days, distributing Testaments and tracts, which were eagerly accepted by the people, who treated the missionaries with great kindness, and listened attentively to their message.

In regard to the past history of Formosa, little is known before 1624, when the Dutch occupied a district of the island around Tai-wan-foo, with the consent of the Chinese, who had no direct control over Formosa at that time. During the occupation of the Dutch, which lasted about thirty years, they were by no means neglectful of the spiritual interests of the natives, as may be gathered from the following extract:—

"In 1626 George Candidius, a Protestant Divine, was appointed minister to the settlement; and he took great pains to introduce Christianity among the natives. At the Governor's request he gave his opinion on the prospects of propagating the

Gospel in Formosa. He considered both the dispositions and circumstances of the people favourable for their conversion to Christianity. God blessed his labours, so that during a residence of sixteen months, part of which was occupied in studying the language, he instructed 120 of the natives in the Christian religion. The number of Christians, it is said, daily augmented; the intermarriage of Dutch and natives was practised; churches and schools were multiplied, so that in all, many thousands of the islanders were converted to Christianity and baptized. But the Dutch Governors in India were cautious of encouraging the conversion of the Formosans, lest it should give offence to the Japanese, with whom they had commerce, and by whom Christianity was then heavily persecuted. Thus, as often elsewhere, the interests of true religion were sacrificed on the altar of mammon, and the knowledge of salvation withheld for money."

At length the great Chinese pirate Koxinga determined to expel the Dutch, and after various conflicts and the siege by Koxinga of the Dutch stronghold at Tai-wan-foo, the latter were driven from the island in 1662. During the siege a heroic act of one of the Dutch pastors is thus narrated:—

"Among the Dutch prisoners taken in the country was one Mr. Hambrocock, a minister. This man was sent by Koxinga to the Governor to propose terms for surrendering the fort; but in case of refusal, vengeance would be taken on the Dutch prisoners. Mr. Hambrocock came into the castle, being forced to leave his wife and children behind as hostages, which sufficiently proved that if he failed in his negotiations they had nothing to expect but death from the chieftain. Yet was he so far from persuading the garrison to surrender that he encouraged them to a brave defence by hopes of relief, assuring them that Koxinga had lost many of his best ships and soldiers, and began to be weary of the siege. When he had ended, the council of war left it to his choice to stay with them or return to the enemies' camp, where he could expect nothing but death: every one entreated him to stay. He had two daughters within the castle, who hung upon

his neck, overwhelmed with grief and tears to see their dear father ready to go where they knew he must be sacrificed by the merciless enemy. But he represented to them that having left his wife and children in the camp as hostages, nothing but death could attend them if he did not return; so unlocking himself from his daughters' arms, and exhorting everybody to a resolute defence, he returned to the camp, telling them at parting that he hoped he might prove serviceable to his poor fellow-prisoners. Unfortunately, he and many others were soon after beheaded."

Koxinga was afterwards taken into the pay of the Chinese Government, and their authority was established on the island. From time to time disturbances have arisen owing to the distance of Formosa from the Imperial Court, and the consequent peculation and oppression of the local government. In particular, in 1788 a bloody rebellion occurred, which was only put down after the Emperor had lost a hundred thousand men by disease or the sword, and expended more than two million taels of silver.

A terrible disaster overtook the island in May of the year 1782, when a fearful storm threatened to overwhelm it. The public buildings, granaries, barracks, &c., were destroyed, most private houses were in ruins, and about 200 ships were lost. The Emperor directed that all the houses thrown down should be rebuilt at his expense, and provisions supplied to the people. Subterranean convulsions are supposed to have in part caused the calamity.

In 1842 two English ships, the *Nerbuddah* and *Ann*, were wrecked on the coast, and nearly the whole of their crews put to death by the authorities. Sir Harry Parkes, in reference to this, observes: "This was the character which Formosa bore to us: wrecks in the north and south, judicial murders on the part of the Chinese, and bloody murders committed by the aboriginal tribes. We have now turned over a new page in the history of our communications with Formosa."

Let us hope that our own missionaries may be the humble pioneers of a pure and living Christianity, which, instead of being extinguished in blood, may add another province to the kingdom of our Redeemer in the far East.

Dr. Maxwell arrived in China in December 1863, and at once applied himself to the study of the language, retiring to the inland station of Pechuia, that he might be thrown more on his own resources in picking up the local dialect. But there were difficulties to be overcome of another kind. No missionary could be spared to accompany Dr. Maxwell to Formosa, and it was not considered prudent for him to go alone, although he was most anxious to attempt it with a native evangelist. At length Mr. Douglas was enabled to leave for a short time, as the work on the mainland was interrupted by the blockade of the river, while the rebels were in possession of Chang-Chew. Accordingly Dr. Maxwell and Mr. Douglas left Amoy on the 26th of May, being accompanied by three native Christians as helpers, one a young man in training for medical work. They had previously made a preliminary visit of three weeks, and fixed upon Tai-wan-foo, the capital, as the most eligible position for a station. They were enabled, soon after their arrival on the island, to establish themselves here, having met with a most friendly reception from the people. But their very success, particularly in healing the sick, stirred up the determined opposition of the literary class, of whom some thousands were at that time gathered in the capital for the triennial examinations. It was easy, by means of monstrous libels placarded on the walls, to poison the minds of the people against our missionaries. On one occasion they were pelted with stones by a mob, then their landlord was threatened for harbouring them, and at length, on the afternoon of Sabbath, the 9th July, their house was be-

sieged by the populace, and serious consequences were imminent. Dr. Maxwell writes, "Having shut, bolted, and otherwise secured the door, against which the crowds kept pressing, we commended ourselves, our helpers, and those who had stood by us since the riot commenced, in prayer to God, and waited as patiently as we could for some news from the mandarin, to whom we had sent repeated urgent messages for assistance. After about two hours from the beginning of the disturbance he at length appeared, and with his attendants entered the chapel." The result was, that in spite of the most urgent remonstrances, they were obliged to promise to leave the city within three days, as the only condition on which protection could be afforded them from the enraged mob. They left the capital, but not the island, for four days afterwards they established themselves in Takao, a thriving town on the sea-coast, at once resuming their labours of preaching and healing under much encouragement, thirty or forty patients attending daily, with attentive audiences of twenty or thirty people as long as they had time and strength to speak. They have hope also that the work in Tai-wan-foo has not been in vain. "Two men who were present on the Sabbath morning mentioned above, stood by us all through the afternoon, and shared our danger. It was a great grief to them that we should be compelled to leave, and next day they both of them came back again to express their sympathy with us, and to take their leave of us. They promised to meet together on the Sabbath for joint worship." And Mr. Douglas, a few days later, expresses his strong conviction of the necessity of occupying both Takao and Tai-wan-foo as mission stations, as the latter will soon be open again, and therefore the temporary discomfiture should be no cause for discouragement.

Dr. Maxwell continues at Takao working in the three-

fold capacity of medical missionary to the Chinese, and chaplain and physician to the foreign shipping at Takao. The necessity of the case compels him to undertake these last duties; but it is hoped he will soon be relieved of them, as another medical man has already been sent out to occupy the post. Among the Chinese he enjoys a measure of encouragement, and hopes soon to commence the building of a hospital, but the want of a missionary to join him is urgently felt. This want the committee at home are anxiously endeavouring to remedy.

By the latest accounts Dr. Maxwell had begun mission work at a large village called Sa-te-choo, three miles from Ta-kao, on the road to the capital, resolutely maintaining his position, notwithstanding the attempts made by the leading merchants of the place to oblige him to relinquish it.

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## MR. BURNS AT PEKIN.

ALTHOUGH Pekin is not, strictly speaking, within the bounds of our mission field, the presence of Mr. Burns at the capital of China affords an opportunity of tracing the course of our oldest missionary during the nineteen years he has been engaged in his devoted labours of love.

On his first proceeding to China Mr. Burns expressed his unwillingness to be restricted to any particular spot, preferring to "preach the Gospel at large, and free from those entanglements which arise out of the pastoral care of infant churches among the heathen," and this liberty was cheerfully accorded to him by the Committee. For the same reason he has preferred leaving to others the administration of the ordinance of baptism. True to these views, we find him for about two years in

Hong Kong, then for sixteen months at Canton, and again for three years at Amoy, till the remarkable awakening at Pechuia and Baypay. He was then compelled to return to this country with Dr. Young. On his return to China in 1855 he landed at Shanghae, and made an attempt to reach Nankin, the head-quarters of the rebels; but having failed in this he spent some months evangelizing in the neighbourhood of Shanghae.* Thence, in March 1856, he proceeded to Swatow, as already narrated, spending two years in mission work there. In November 1858, he paid a visit to Amoy, to assist in setting in order the affairs of the infant churches, during which time he revisited the large city of Chang-Chew. In October 1859, when all had been prosperously settled, he went to Foo-Chow, and finding an open door, he acquired this new dialect, and preached the Gospel in that place for about a year, during which time he also prepared a hymn-book for the infant church. In September 1860, hearing of the persecutions at Baypay, he repaired thither, and used his powerful influence to allay the excitement that prevailed in connexion with Wat and others. At the close of the year (1860) he again visited Swatow, with the view of assisting Mr. Smith. The day after his arrival he preached to the natives, and the change for the better that had come over the people in their desire to hear the Gospel since his first visit, five years previously, affected him almost to tears on the occasion. He compiled a hymn-book here also, in the colloquial dialect, which proved a precious boon to the young converts.

In 1861 he again returned to Foo-Chow, and while there he made an attempt to visit Formosa, but was driven back by stress of weather. He then proceeded to a large

* Mr. Burns has for many years adopted the Chinese costume, the only one of our missionaries who has done so.

town, called Nang-sen, about nine miles inland from Foo-Chow, and, notwithstanding repeated failures on the part of others to obtain a house, the Lord so opened his way that in half an hour after his arrival a house was rented, and there he preached the Gospel for some months. In 1862 he returned to Amoy, residing at the hospital, and assisting Dr. Carnegie in the spiritual care of the patients. The persecution of the Khi-boey Christians engaged his anxious consideration, and after he had so effectively pleaded their cause with the Consul and the Chinese authorities as to procure their deliverance, he deemed the case of sufficient importance to induce him to proceed at once to Pekin for a personal interview with Sir Frederick Bruce in order to obtain from the Chinese government, in behalf of native Protestant Christians, a similar privilege to that granted a year before to Roman Catholics, namely, exemption from the duty of supporting idolatry and the ancestral worship. He met with a cordial reception from Sir F. Bruce, and he was encouraged to wait in the capital in the hope of ultimately obtaining the object in view. In the meantime, he threw himself with all his usual energy and devotion into mission-work, and ere the close of the year he had acquired sufficient command of the Pekin dialect to be engaged in open-air preaching. But as time went on it was found that the chief object of his visit made but slow progress, and in the end led to no results. The chief difficulty arose from the unscrupulous action of the French government in favour of the Roman Catholic religion. They had extorted from the Chinese authorities the right for missionaries to hold property in any part of China, grants of land and other privileges over and above that of simple toleration; and in proof that these concessions were not for the French but for the Roman Catholic religion, a case occurred of a French

Consul refusing a French *Protestant* missionary the right of going into the interior.

„ By the treaty of 1860, the favoured-nation clause (or that stipulating that whatever another nation enjoys we may enjoy) entitles us to the same privileges as the French, but this is only the case when they have been formally claimed, and this neither the British nor American governments were desirous of doing. 'The constant demands of the French had made the name of Christianity most unpopular in the eyes of the government; and in the interior, the Roman Catholics had great difficulty in enforcing their claims against natives. The right of holding property in the interior could not therefore be pressed in favour of Protestant missionaries, but the protection of native Christians in their civil rights is provided for in our own treaty,* and should be recognised and acted upon by our representatives at Pekin. Meanwhile, it has always been found in China that a great deal may be gained by quiet, friendly management. Mission stations have been established within the walls of the capital itself, although, strictly speaking, this is not within the provisions of the treaty. Nothing is more revered in China than "old custom," and as the missionaries quietly push their way and occupy new stations they will in due time acquire a prescriptive right. Our chief anxiety is that the British Ambassador at Pekin should exercise that friendly influence in favour of Protestant missions which might be looked for from the representative of a Christian nation.

While Mr. Burns was thus waiting for a favourable

* The clause is as follows, "The doctrine of Jesus (Protestant) and the doctrine of the Lord of Heaven (R. C.) teach the practice of virtue, and the treatment of others as ourselves, henceforth all teachers and professors of it shall be protected."

reply to his appeal in behalf of the native Christians, the "Pilgrim's Progress" was prepared by him for readers in the Pekin colloquial. A little book, founded on the well-known "Peep of Day," was translated by him,* and a new collection of hymns and psalms (fifty-four in number) was also prepared and published for Chinese worship, and at the same time public preaching was carried on daily, and with very encouraging tokens of a blessing on the word. On two occasions, Mr. Burns undertook to visit country towns at some distance from Pekin, where he had good opportunities of preaching.† One of these is Tang-fung-tsun, 180 miles (a week's journey) to the south of Pekin, where the people had been reading some Christian books and became so interested in the truth as to send to Pekin for a teacher. At first a native assistant was sent, but after a few days' stay he returned with some of those interested, begging for a foreign teacher. Mr. Burns being applied to, at once agreed to go. He spent three weeks at this place, and in the towns and villages around, within a radius of six miles, he had good opportunities from day to day of making known the Gospel message. The result of this visit, although not showing any marked effect at the time, except in a few individuals, may yet prove in the hands of the Holy Spirit to have

* The "Peep of Day" is a child's book of Scripture lessons, and was translated some years previously into the Canton dialect, by the Rev. W. Piercy, of the Wesleyan Mission. Mr. Burns' book is for a more advanced class, and consists of fifty lessons in prose and verse.

† Pekin is a vast and populous city, six miles long by five miles wide within the walls, accessible to foreigners in every part, although, as they are there only on suffrance, a measure of prudence and caution is needed. The surrounding country is teeming with human beings, and is everywhere open to the missionaries.

been important under the combined efforts of the different missionaries. At Tsae-yuh, the other town to which Mr. Burns went, fruit has already appeared in the case of a man in the employ of a cloth-merchant who became interested in the Gospel. For a time the opposition of his employer obliged him to leave off his outward connection with the missionary, but soon afterwards his master was imprisoned for debt, which left the servant at liberty to resume his attendance on Mr. Burns' teaching, and during one of his visits to Pekin he was baptized by Mr. Edkins, of the London Missionary Society.

By the latest accounts Mr. Burns continues at the capital engaged in the translation of the second part of the "Pilgrim's Progress."

## PRESENT STATE OF THE MISSION.

THE present state of the mission field in China is peculiarly interesting and full of promise. The field is truly white unto the harvest. The native Church itself, as may be gathered in some measure from the narrative we have given is, under the teaching of the Holy Spirit, a vigorous, healthy, and self-propagating branch of the Church of Christ. In their simple faith, in their love for one another and for the souls of their heathen countrymen, in their spirit of prayer, and in their readiness to suffer persecution for the name of Christ, we recognise a reproduction of primitive Christianity. It has been the constant prayer of the missionaries stimulated by the sense of the inadequacy of European labourers to overtake the enormous extent of heathenism, that God would raise up a native agency. These prayers have been graciously answered. In addition to between twenty and thirty paid native evangelists, the entire church has from the first been imbued with a missionary spirit. Not to mention numerous individual instances, it will be remembered that from Pechuia sprang the Church at Chioh-bey through native voluntary agency, and from Chioh-bey again sprang the church at Chang-Chew. From Bay-pay, native converts even before their baptism carried the glad tidings to Liong-bun-se, and the Khi-boey Christians are equally indebted to native instru-

mentality. We now hear of the Anhai Christians carrying the Gospel to the large city of Chin-chew, and in the Swatow district similar instances might be mentioned, such as Twa Now's efforts for Kway Tham, and the native agents at Chaou Chow Foo.

This spirit of missionary enterprise in the Chinese converts is most hopeful. It had been thought only a few years ago, that the selfishness and money-loving character of the Chinese would form an all but insuperable barrier to their ever receiving the Gospel. How different the result has proved. Now we see their natural selfishness melting away under the warm beams of the Sun of Righteousness, whilst their habits of industry and enterprise have been turned, by the transforming power of the Holy Spirit, into missionary zeal of a most practical and persevering character. We cannot forget, too, that this is due, in some measure, to the trials the converts have had to endure. It may be said of them, as of the Thessalonian Church, "For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance:" and the verses that follow to the end of the chapter (1 Thess. i.), are beautifully descriptive both of the converts and of their beloved teachers composing the mission staff.

And is it not in the providence of God that this earnest type of Christianity is set before us in these Laodicean times, to serve as a rebuke to our half-heartedness and practical unbelief? As it is said in Matthew, viii. 11, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."

It was a remark of one of our missionaries that "they

went forth as representatives of the church at home to reap the fruit of our prayers in China." What a solemn responsibility does such a thought lay on each of us surrounded as we are with privileges in this Christian land! And how earnest and constant are the requests from China that we should remember them in prayer! It seems as if they placed their main dependence for success on the united and individual prayers of God's people at home!

During the early part of 1865, the presence of the Taeping rebels, in and around Chang-Chew, greatly interfered with the mission work at the inland stations. These rebels were a fragment of the main army which was dispersed on the capture of Nankin and the overthrow of the Taeping power. They took possession of Chang-Chew in October, 1864. Although not accused of serious depredations themselves, the opportunity was seized upon by the local banditti, in the disturbed state of the country to prey upon society. The Imperialists at length blockaded the river, thus stopping the supplies of the rebels, and they were obliged to abandon the city in May 1865. It was then re-occupied by the Imperial army, but not without an amount of massacre and destruction of property which filled the streets with mourners, and reduced the place almost to ruins, as already described.

Nevertheless, it cannot be doubted that the Lord had His purposes of mercy in these trials, and that he was thereby preparing the soil of the heart for the reception of the seed of the Word, that there may be an abundant harvest to His glory.

At PECHUIA, the native Church, since its first awakening in 1854–5, has remained almost stationary in point of numbers, as if the surrounding heathen, after the first success of the Gospel had shut their ears against further appeals. But the Gospel has been preached extensively,

and we may hope that, after the departure of the rebels, the hearts of the people may be once more stirred, as in 1854, to seek the Lord.*

At BAYPAY, and in the surrounding villages, the widespread interest in the Gospel message is most cheering; more than 200 persons attending worship and keeping the Sabbath. Towards the close of 1865, seventy communicants sat together at the Lord's Table on the occasion of baptizing eleven men and women at Baypay, while, in the course of one month, no fewer than twenty (including the above eleven) were received into the Church, after most careful examination. In illustration of the spirit of these converts and inquirers, we give the case of one of the latter on his death-bed, also the account of an attack made upon the worshippers in one of the villages near Baypay, as related in recent letters:—

"One of the most promising of the inquirers at Yu-boe-kio died very suddenly last week. His mother, who is a thorough heathen, looks on his death as a visitation, in consequence of his becoming a worshipper of God. He leaves a brother who has also been an inquirer, but we do not yet know how he looks on this loss.†

"We expect this event to act as a touchstone among the inquirers in that place, but are not without hopes that, by the blessing of God, it may be the means of spiritual good to some. During his brief illness, the young man was enabled to bear a clear and decided testimony for Christ: To those about him he declared that he blessed God he had been spared to hear the

* Since the above was written, a letter from Amoy of 11th January, 1866, states:—"Pechuia is again beginning to show some symptoms of life, there being in it at present six or seven inquirers, one of whom is a literary student, who has in consequence suffered great persecutions at the hands of his parents."

† This brother has since been baptized.

Gospel, that his trust was in the Lord Jesus alone, and the forgiveness that is through his blood. Almost to his last moment he testified, by a sign agreed on, that his faith was unshaken.

"At a village three miles distant, about twenty adults meet every Sabbath for worship, and one of our agents regularly goes to conduct worship on Sabbath, and to instruct them. During the week as many of them as can, meet every evening for worship. *The place of meeting is hired and paid for by themselves.* About a month ago there happened to be a great annual idolatrous festival in the village, and one of the most influential men in it told the Christians that for three days, while this festival lasted, there must be no evening worship, and no singing, threatening that if they did meet and sing, a very speedy and effectual stop would be put to it. The Christian to whom this was said replied that it was impossible for them to consent. They could not at the command of any man cease to worship God. The Christians met every evening as usual, and for the first two nights there was no disturbance. On the third night they had finished praise and reading, and had knelt down to pray, when a sudden rush was made by the heathen party into the little chapel. The lamp was speedily knocked over, and so, too, with chairs and tables. The Christians made for the door, and had all got off without injury, with the exception of the man who replied as above to the heathen who threatened. As this man got to the door, he was struck a blow with a stone in the forehead, and fell insensible. He lost a great quantity of blood. The Baypay elders were immediately apprised of what had happened, and when they got to the place they found their brother very seriously ill indeed. As soon as their enemies saw what they had done, and heard of the arrival of the elders, they began to fear, and sent respectfully requesting an interview with the elders. The interview was granted, and in presence of the elders the proud heathen promised to do all in their power to make reparation, and requested them not to call in the missionary. The elders replied that the matter was very serious, and one of persecution merely for the Gospel's sake, and they must inform me. The enemies entreated hard that they would would not do this, and at last the elders consented to settle the

matter if an ample apology was made, and a promise given that there would be no annoyance in future. They also demanded that Chui-Keng (the injured man) be supported while ill, and all expenses paid for doctor and medicine. This was all agreed to by the enemy and by Chui-Keng, and the matter was settled. The heathen party were astonished at the clemency with which they were treated, and we have had some additional persons coming to hear the Gospel from this village. I cannot tell you how thankful we all were to hear this; for all those persons meeting for worship are yet unbaptized, and this has been a sore trial of their faith, and well have they come out of it. I cannot too strongly press upon the Church at home the duty of supporting us by prayer in the present promising state of our work.

"At another of these preaching stations, in connexion with Baypay, upwards of thirty persons keep the Sabbath; and they, too, hire and pay the rent of their own chapel. They are preparing to rent a larger house than that they presently occupy. All these things are proof that God is indeed working wonders in our midst."

At KHI-BOEY the little church is increasing, and the converts continue stedfast. Nine baptisms took place on one occasion, at the close of 1864, and some of these persons had suffered a good deal of persecution. Mr. Mackenzie, in a recent letter, referring to his visit to Khi-boey, writes:—

"What interested me most was the situation of Khi-boey itself, and the scenery around it. I may well describe it as being beautifully situated in what I may call a lovely Highland strath. The hills, here bold and rocky, there more soft and undulating, are for the most part clothed with wood, while the valley enclosed by them is pleasantly diversified by groves of umbrageous trees and the graceful bamboo, by waving fields of rice ready for the harvest, and by village hamlets finely embosomed among the spreading trees. The view was indeed a pleasing one, and so home-like in its main features. And, far more to my purpose, I am glad that I can speak of resemblances in higher matters

than those of outward appearance and scenery. On coming within sight of Khi-boey, one of the objects that caught my eye was the little chapel with its white walls and brown tile roof, built on a wooded spot close by the village. Here, as in our Highland churches at home, the members who have already been baptized, and the candidates for baptism, met, some of these being from villages at a considerable distance from Khi-boey. On the Lord's Day there were between forty and fifty people present; fewer than usual, owing to the sickness of several of the members. In the afternoon the Communion was dispensed by Mr. Douglas, and I much enjoyed the privilege of uniting with the Church at that most interesting and promising station in remembering the Lord, and showing forth his death.

"While at Khi-boey we went to the top of a hill that rises close behind a village; it was interesting to see in the distance a range of hills distinctly visible from Yam-tsau and Chin-chung, our northernmost stations in Tie-chew. THE DISTANCE BETWEEN KHI-BOEY AND YAM-TSAU MAY BE EASILY TRAVELLED IN THREE DAYS; thus we may look forward hopefully to a line of stations being soon, if the Lord will, formed to unite the Amoy and Swatow branches of the mission. A most pleasing testimony to the power of the Gospel in teaching men to love and help each other was afforded at Khi-boey, in connexion with the funeral of the wife of one of the members. Mr. Douglas, Mr. Swanson, and I, attended on the occasion, and it was indeed a pleasing sight when fourteen or fifteen of the members met there on that Saturday afternoon to assist in the burial, doing all the work that had to be done—carrying the coffin, digging the grave," &c.

* * *

It is delightful to contemplate the gradual approach of the Amoy and Swatow districts to one another, as referred to in the above extract.

It should have been noticed in an earlier part of the narrative that the station of E-mung-Khang, in the suburbs of Amoy, was opened in 1860, after a good deal of opposition from the people. Conversions took place from time

to time, and, at length, in 1862, a commodious chapel was built. The progress of this station, although not marked by any striking events, has been steady, so that the native church numbered thirty-two at the beginning of 1865, with a weekly congregation of from forty to fifty persons. They also enjoy the advantages of a Kirk Session.

In 1862 the extension of the native Church impressed on the missionaries the necessity of organising a Presbytery for the regulation of its affairs, and to complete that ecclesiastical unity essential to its well-being. The first Presbytery was constituted in Amoy on the 2nd of April, 1862; it consisted of Messrs. Douglas and Swanson, and the missionaries of the American Mission of the Dutch Reformed Church. These have always worked with our own missionaries in most intimate and affectionate alliance, and their doctrines and ecclesiastical order, as settled by the Synod of Dort, are almost identical with our own. The Presbytery is called in Chinese *Tai-tiong-lo-hoey*, or the great meeting of elders, to distinguish it from Tion-lo-hoey, or Kirk-session. Its proceedings are conducted in Chinese, and its action is entirely local, no authority being exercised over the missionaries in their relation to the Church at home. In a recent letter from Mr. Mackenzie he described a meeting of the Amoy Presbytery, held at Baypay, at which he was present:—

"There were seven missionaries (five of the English Presbyterian Church, and two of the Dutch Reformed) present, two native pastors, and six native elders. Thus you will see that the greater number of office-bearers present were Chinese brethren. Mr. Talmage was Moderator, and one of the native pastors Presbytery Clerk; and I had the pleasure of being associated with the Presbytery as a minister of the Church at Swatow. You would have been delighted had you but seen how active and intelligent an interest in the proceedings was taken by the

Chinese pastors and elders. Important subjects were discussed, and resolutions adopted; and in some instances, when a difference of opinion existed, motions were made and seconded, and the vote taken in due order. There was a considerable audience present, consisting chiefly of assistant preachers and the members in Baypay or near it. A day of special prayer for the raising up and qualifying of native preachers was appointed by the Presbytery, and our Church in Tie-Chew invited to unite with the Church in Fo-kien in this matter. I shall not soon forget my first attendance at a Chinese Presbytery."

At SWATOW, and throughout the district of Tie-Chew, much that is of deep interest has occurred during the past year.

An interesting case is mentioned of a man named Twa-now, which has led to the preaching of the Gospel in a town hitherto unvisited, called Kway Tham.

Twa-now was a Roman Catholic belonging to the town of Kway Tham, about three days' journey from Swatow. In 1863, Twa-now heard the Gospel preached at Tat-hau-po, became convinced of his errors, and was admitted into the Protestant native Church. On going back to Kway Tham, his wife hearing of the change in his religious views, destroyed his books, including the Bible, refused to live with him, and prayed that some calamity might befall him. He soon afterwards fell ill, and things seemed to go against him for a time, but the Lord did not forsake him, and he recovered. For some months nothing was heard of him, but at last he paid a visit to Swatow, and was cheered and strengthened in his faith by intercourse with the missionaries. Again he visited Swatow, bringing with him an applicant for admission into the Church, and urging that the Gospel should be preached in his native town, Kway Tham. Soon after, however, news came that Twa-now had been seized by the magistrates on some false pre-

tence; and for refusing, as a worshipper of God, to go on his knees before the mandarin, he received 400 strokes of the bamboo, and again two days afterwards he received 200 more, and was condemned to wear the wooden collar for a month. On hearing of this the missionaries at once interceded for him, and succeeded in obtaining his release, and soon after Twa-now appeared with his legs sadly scarred, but instead of being despondent he again urged that mission work should be commenced in his native town.

Accordingly Mr. Smith proceeded to Kway-thàm soon afterwards, and spent three months there in preaching and instructing the people. For a fortnight after his arrival, he and the native helpers were thronged with crowds of people who came to see and hear from morning till late at night. But it was soon found that the offence of the Cross had not ceased. First an attempt was made by the idol worshippers to drive him from the town, but it proved a failure; next vigorous efforts were made to refute the Christian doctrine by nightly discussions; and then those who began to favour the doctrines were persecuted. The authorities were also bitterly hostile, and on one occasion thieves broke into the premises. Nevertheless, the missionary held his ground, and towards the close of his sojourn groups of those who had at first been friendly, but afterwards drew back through persecution, returned to him. He adds:—"I cannot but hope that the seed which has been extensively sown in a new region will spring up and bear fruit unto eternal life in many souls. Two or three avowed their attachment to the Gospel, and have suffered persecution more or less in consequence. One of them applied for baptism shortly before I came away; but, while I saw no reason for doubting the reality of a work of grace in him, it seemed more prudent to delay receiving

any till fuller opportunity had been allowed for testing Christian character." Again he writes:—"How urgent the need for more labourers to undertake the work of evangelizing this country! Ten missionaries instead of two would be more in keeping with the claims of this mission-field. Pray ye the Lord of the harvest to thrust forth more labourers into his harvest."

At YAM-TSAU the persecution has been very bitter. Christian men and women have been repeatedly beaten and despoiled of their goods most wantonly and outrageously, and without the possibility of getting any redress from the authorities. In this place, and at Chin-chung and Tat-hau-po, there have been few accessions of late, and the missionaries even fear that the love of some of their converts is waxing cold, and, as is their wont, earnestly plead for prayer that there may be times of refreshing from the Lord's presence.

From ANHAI the latest intelligence is most cheering. The native Church, which a few years ago, out of their deep poverty, subscribed for one of their number to act as an evangelist to their heathen neighbours, are now bent upon taking up the city of CHINCHEW as a field of labour. This city is a very large and important one near the coast, about half a day's journey to the north of Anhai, and it is famed for its learning, of which the people are very proud. It was first visited by Mr. Douglas in 1859, when he preached in the streets to good audiences, spending a few days in the work. On a second visit in 1860, he preached to the people in a Mahommedan mosque, now in a state of dilapidation; the walls (covered with Arabic inscriptions) which had so often resounded to the words of the Koran, now echoed the name of Jesus the only-begotten Son of God. A permanent footing has at length been obtained through the missionary zeal of the Anhai converts, and we may hope

soon to embrace it in the arms of our mission as another infant Church.

It only remains to notice very briefly the statistics of the mission. It has been estimated that the number of converts throughout China, the result of Protestant missions during twenty-three years (from 1842 to 1865), is 3000; but so marked has been the blessing of late at nearly all the stations in China, that we may look upon this as a passing estimate already considerably short of the actual numbers. Of the 3000, one-third is the fruit of the missions of the three societies at Amoy, and about 300 may be taken as the number of converts under the charge of our own mission at the close of 1865.

China contains a population of 400 millions, and it may be said of those 3000 Christians, "What are they among so many?" but can we not with the eye of faith see in them the first-fruits of that great gathering spoken of in the prophecies of Isaiah (xlix. 12), "Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim."

# TABULAR STATEMENT.

## ACCOUNTS.

The following summary of the accounts for 1864 may be useful as showing the income and expenditure :

| | |
|---|---|
| The sums received during the year in England amount to . . . . | £2,385 |
| (Of which it is delightful to notice that £431 are from children,) | |
| From Scotland has been sent . . . . . | 1,363 |
| Total . . . . . | £3,748 |
| The cost of maintaining 9 European Missionaries is . . . . . | 2,366 |
| 20 Native Evangelists . . . . . | 404 |
| Mission expenses in China for Gospel-boats, travelling, chapel expenses, &c. | 776 |
| Home charges . . . . . | 101 |
| Total . . . . . | £3,647 |

## MISSIONARIES.

| | Ordained at | | Arrived | Now at |
|---|---|---|---|---|
| Rev. W. C. Burns, | Sunderland, | April 22, 1847, | Nov. 16, 1847, | Pekin |
| * ,, C. Douglas, | Glasgow | Feb. 21, 1855, | July, 1855 | Amoy |
| * ,, George Smith, | Aberdeen, | June 8, 1857, | Nov. 1857, | Swatow |
| ,, W. S. Swanson, | London, | April 22, 1859, | July 2, 1860 | Amoy |
| ,, H. L. Mackenzie, | London, | Jan. 16, 1860, | July 2, 1860, | Swatow |
| ,, Hugh Cowie, | London, | Sept. 1862, | Feb. 7, 1863, | Amoy |
| *William Gauld, M.D. | sailed | May 1, 1863 | Sept. 18, 1863 | Swatow |
| James Maxwell, M.D. | ... | August, 1863, | Dec. 1863, | Formosa |
| *Rev. Wm. M'Gregor, | Aberdeen, | May 16, 1864, | Oct. 1864, | Amoy |

* Sent out and supported by the Association in Scotland.

Dr. James H. Young joined the Mission in 1850, and died in 1855. The Rev. James Johnston went out in 1853, and returned invalided in 1855. The Rev. David Sandeman arrived in 1856, and died of Cholera in 1858.

## STATIONS.

District of AMOY.—Emung-kang, Pechuia, Bay-pay, Liong-bun-se, Yu-boey-kio, Khi-boey, Anhai.

District of SWATOW.—Tat-hau-po, Yam-tsau, Chin-chung, and Chaou-chow-foo.

FORMOSA.—Takao.

Besides these there are several other places where considerable numbers of members and inquirers meet regularly on the Sabbath, sometimes by themselves, sometimes with one of the native preachers, or some of the well-instructed members from the older stations.

## CONVENER OF THE MISSION.

The Rev. James Hamilton, D.D., 48 Euston Square, London.

## JOINT TREASURERS.

H. M. Matheson, Esq., and James E. Mathieson, Esq., 77 Lombard Street, London.

## HYMN.

SOUND, sound the truth abroad,
Bear ye the Word of God
  Through the wide world;
Tell what our Lord has done,
Tell how the day is won,
And from his lofty throne
  Satan is hurled.

Far over sea and land,
('Tis our Lord's own command,)
  Bear ye his name;
Bear it to CHINA'S shore.
Regions unknown explore,
Enter at ev'ry door,
  Silence is shame.

Speed on the wings of love,
Jesus who reigns above,
  Bids us to fly;
They who his message bear,
Should neither doubt nor fear,
He will their friend appear,
  He will be nigh.

Ye, who forsaking all,
At your lov'd Master's call,
  Comforts resign;
Soon will your work be done,
Soon will the prize be won,
Brighter than yonder sun
  Then shall ye shine.

# SOCIAL LIFE AND RELIGIOUS IDEAS OF THE CHINESE.

BY THE

REV. JOHN MACGOWAN,

OF THE LONDON MISSIONARY SOCIETY,

AT AMOY.

Conscious as we are of the influence which Christianity has had in moulding the national character, and in developing the mental and material resources of our country, it is with no ordinary degree of interest that we inquire from a great nation like China the condition in which idolatry has left it after a sway of centuries, and how its people have managed to live and die without any of those grand resources which have been supplied to us by the Gospel. China has been so thoroughly excluded from all external or biblical influences that we have here a fair opportunity of learning what man really can do to advance himself, either in a moral or physical way, independent of the operation of those principles which lie at the very foundation of all our national prosperity. The answer to such inquiries will, with a few exceptional and characteristic differences, be not very dissimilar from that which has met the student of history in his investigation into the working of idolatry in any nation, whether ancient or modern. The genius of a people may be of so special a character as to modify the national history, so that much that is grand and beautiful may be found at various stages of its career, giving it a distinctive and peculiar glory of its own. But these traces of power are not the result of any heathen system of philosophy, but are indicative rather of the Divine original from whence man has sprung. In spite of the power of sin, and all the other influences that have combined to degrade the nature of man, it is impossible to efface entirely the primeval glory, or to eradicate those instincts and longings of the soul

which lead men in the pursuit of something higher and better than can be found in the circumstances around them. The influence of heathenism is not to be judged of simply by the lives of the great that have lived in various ages of the world, but rather by the power it has exercised in closing with an iron grasp all the resources of a country, and in developing to a most fearful extent all the more evil and vicious parts of our being. China, notwithstanding the industry of its people, and the eminently peaceable character of its inhabitants, has not achieved that position in the world which the growth of centuries might have led us to expect. After the lapse of ages, whilst other nations have been advancing in every department of life, the energies of China are still lying dormant, and instead of being able to refer to anything definite that has been done in modern times, she can but point to the glory of a bygone age, or recall the names of the great ones that lived generations ago.

In nothing is this truth more conspicuous than in the utter absence of any development of the national wealth of the country. The mineral resources of China are enormous, and yet they remain absolutely untouched. Not merely has she refused to dispense these blessings to the world at large, but her own people remain in an impoverished condition, with the most unlimited means of becoming rich lying within their very grasp. When we consider the originality which is manifest in the discovery of some of the arts, and the ingenuity which has been expended in the perfecting their system of legislation, it is remarkable that there have not sprung up some master-minds, by whose counsel or genius the nation might have been aroused from its sluggishness, and a fresh impetus given to enterprise. There is no thoughtful man who has lived in China but must have been struck with the fact, that in so great a population there is so little that can be truly called great, either in the occu-

pations or pursuits of the people. With everything on a grand scale around them—lofty mountains and great rivers —the employments of the people seem to be concerned with littles. Now this is not the case because the Chinese mind is incapable of grasping that which is great, or of engaging in any of those great enterprises which are found in civilized countries. In the southern provinces the men are distinguished by no ordinary amount of energy and force of character. Some of these, that have been enlightened by the truths of the Gospel, have proved themselves as capable of appreciating the blessings of civilisation, and as ready in advocating progress, as men in Western lands. There are all the elements of strength in the Chinese character, and when the paralysing influence of idolatry has been shaken off, and the sleep of ages broken, China, under the influence of Divine truth, will take as high a position among the nations of the earth, as did her sages and teachers of olden times among the most celebrated moralists of that time. A rapid sketch of the social condition of the Chinese, together with a brief outline of the leading religious ideas which exercise an influence on the spiritual life of the nation, will show, not merely the peculiarities and idiosyncracies of the Chinese character, but also the special difficulties with which the missionary will have to contend in his work of preaching the Gospel.

## SOCIAL LIFE.

The Chinese nation presents many features, not only of great dissimilarity from those which characterise other peoples, but also of great interest if considered merely as indices of national and social life. It is a singular fact, that whilst in their institutions and government they are

essentially one people, and whilst the literature of the nation can be read and understood by persons living at the extremities of the empire, they seem to be split up into a number of distinct peoples by differences of dialect, which are so marked and so decided that persons of different provinces are quite unable to converse with each other. The missionary oftentimes finds his efforts cramped by discovering that the peculiar dialect which he has acquired is serviceable for no greater a distance than perhaps one hundred and fifty miles. The dialect of Fuchow, for instance, though this place is but 150 miles to the north of Amoy, is so distinct from that spoken at Amoy, as to be almost unintelligible to a native of the latter place. And yet, whilst such a diversity of language exists, operating almost as barriers to the interchange of thoughts and sympathies between the various provinces, one is astonished at the wonderful coherency of the Chinese Empire, which, in spite of the absence of those means which facilitate the cementing of a people, has retained its identity through so many centuries. Whilst in the West great empires were founded, and for a time exercised almost unbounded influence in the affairs of nations, but whose greatness is now merely a matter of history, China, as though exempt from the law by which the rise and fall of nations have been determined, has throughout maintained her political unity, and, even with symptoms of decay everywhere abounding, still gives many evidences of national strength.

The chief element of those which have tended to conserve the nation has been the almost sacred estimation with which parental authority has been regarded by the entire empire. It is the basis upon which society is founded, and it may be traced as the great central idea of nearly all the most important institutions of the country. It is no doubt owing to the fact that the government is formed upon the

type or model of parental authority that it has managed to survive the changes and revolutions of centuries, and to remain unchanged in principle up to the present time. The writings of the ancients are conspicuous for the urgency with which they advocate the carrying out of this principle, and the productions of succeeding ages, thoroughly imbued with the same spirit, have all tended to foster this feeling in the Chinese mind, and to give it a firm and definite hold upon the nation. It was a prime doctrine with Confucius that filial piety is the root of virtue, and the stock upon which all instruction in moral principles must be grafted. These ideas are not left to float about at random, to be gathered at haphazard, or to take root wherever a kindred soil may attract them. They are carefully instilled into the mind at the very earliest age, and throughout life are regarded as the mainsprings of all generous and noble action. The greatest of the Chinese monarchs of more modern times has not thought it beneath his dignity to write specially upon the subject, and to press it upon the attention of his people. In the Sacred Edict issued by him there are sixteen apophthegms enunciated, the due observance of which he believes would ensure the happiness and prosperity of the nation. This book was commanded to be read by the principal magistrates throughout the length and breadth of the empire, on the first and fifteenth days of the month. The first of these apophthegms urges that due regard be paid to filial and fraternal duties, so that all the other relationships of life may be efficiently and harmoniously observed.

But it is not merely in theory that this principle is so much admired. It is carried out into practice upon a most extensive scale by the whole of society. It is beautiful to mark the attention that is paid by the children to their parents, not merely in early life, when more immediately under their control, but also later on in life, when they are

more at liberty to escape from that exact obedience which may then be demanded from them. When the parents are no longer able to support themselves, this duty is cheerfully, and as a matter of course, undertaken by the son, and although he may be sorely pressed to meet the necessities of his own family, no murmur is ever heard at his having to support them. The death of a father or a mother is accounted one of the greatest calamities of life, and there is no happiness deemed so great as that which arises from having both one's parents still living. This will explain in some measure the intense longing of the Chinese for children, and as these duties fall more especially upon the sons, their great anxiety for boys in preference to girls. The birth of a son is looked upon as a most joyous and fortunate event, so much so as to call forth the congratulations of friends in every direction; whilst, on the other hand, the birth of a daughter is considered as a most inauspicious circumstance, fitted only to excite the condolence and sympathy of their friends and neighbours. It is oftentimes painful to witness the distinction that is made between the two. Whilst the utmost care and tenderness are lavished upon the one, the other is but too frequently treated with the utmost indifference. This, in addition to the irresponsible power practically possessed by parents over their children, will account for the frequency with which infanticide is practised in Amoy. There has been, no doubt, a great deal of exaggeration in reference to the prevalence of this crime in China; but it has been found, from statistics very carefully prepared, that so large a proportion as forty per cent of the female population was destroyed by their parents in and about the region of Amoy. In a certain public locality in the neighbourhood of this town there is a small pond, known familiarly by the name of "Gin-a-ho," or, literally, the Babies' Pond. It is no uncommon thing to

see the bodies of the children that have been stealthily thrown in floating upon its green slimy surface. Not merely do the inhabitants living in the region of this pond manifest the greatest indifference at what is thus continually done, but even the very mothers exhibit the utmost callousness when questioned on the subject. The crime is attempted to be justified on the ground of necessity. They plead poverty as an excuse for thus wantonly destroying their little ones, and they argue that, by putting them to death when young, they save them from the hardships of slavery, to which many of them are subsequently reduced through the inability of the family to support them. It is one of the saddest features of Chinese society that all the slaves are females, and these females have been sold either by their parents or their friends to this condition of life, from which they themselves have no appeal.

It must not be inferred from this that no efforts are made to modify this state of things. Proclamations are frequently put forth exhorting against the practice of this crime, and suggesting means of escape from the difficulties that cause it. Almost side by side with the pond above-mentioned a foundling institution has been erected by a wealthy native, which has been the means of saving a great many lives. The feeling must also be carefully guarded against, that because infanticide exists, therefore the Chinese parents are devoid of affection for their offspring. Such is by no means the case. It is curious to mark the contrarieties that exist almost side by side in our human nature. Whilst without the slightest compunction the little ones are destroyed immediately after birth, the greatest possible affection and tenderness are lavished upon those that are preserved. China could produce, if perhaps not so many, at least as noble instances of the exhibition of pure parental love as any other country in the world. For it must not

be forgotten that even Christian countries are not free from the crime of infanticide.

The *home* of the Chinese presents none of those features of comfort, or even of harmony, which are so common in our homes in England. As we enter the house our attention is at once arrested by the peculiar appearance of everything we see. An air of dirt and discomfort pervades the place, suggesting comparisons between the state of things in England and China, and by no means favourable to the latter. The furniture is generally of the most rude and common description, and made essentially for use. One would fancy that the Chinese, as a nation, had come to a common understanding to exclude everything from their houses that had the least tendency to produce luxurious habits. Their chairs, never at any time very numerous, except amongst the more wealthy, and frequently supplemented by plain bamboo or wooden forms, are of the most upright and stiff-backed description—of the same identical pattern, no doubt, that was in fashion some two or three thousand years ago. Occasionally one sees a large arm-chair, ornamented with carving of the most curious and grotesque character, consisting of large dragons and strange fabulous animals, which the Chinese artists suppose to be the very perfection of beauty. At one side of the room stands a four-legged table, made of plain deal: on this is placed the household god, and from this all the meals are eaten. Sometimes the walls are ornamented with long slips of paper, about two feet in width, on which are written sentences, either taken from their classics or composed by some literary native in the neighbourhood. With the addition of a few minor and unimportant articles, we have before us the furniture of a Chinese house.

The feeling of discomfort which insensibly creeps over one in entering such a dwelling as here described is not

produced either by the rudeness or scantiness of the furniture, or by the difference in the external appearance from that which one has been accustomed to. It is the result rather of the instinctive feeling that there is still something absent, without which even regal splendour would fail to satisfy. There is wanting that which is the charm of every home, whose magic influence can invest even poverty in the raiment of beauty and joyousness, and which, even amid much that is depressing, can fill the house with perpetual gladness; and that is, the spirit of love. The absence of that mysterious bond of loving oneness, which links together indissolubly the hearts of Christian homes, is distressingly apparent in almost every heathen family that one visits. There is a dreariness, and want of that earnest mutual sympathy which is the very fountain of domestic happiness, which is apt to bring back to one's mind home-scenes in England, and to give one a more thorough appreciation of the blessings of Christianity. Such a state of things may be accounted for, to a certain extent, by the fact, that marriage is contracted upon a very different basis from that which has been pretty universally adopted in the West. The marriage contract is a thing with which those who are principally concerned have nothing whatever to do. Indeed, it has often been the case that mothers have engaged their unborn children upon the bare contingency of their being of different sexes. It is not by any means deemed essential that the parties involved should either have any previous acquaintance with each other, or that their own inclinations should be consulted in the matter. The very element which is deemed of vital importance, both as the basis and the security of a happy marriage in the West, is totally ignored by the matchmakers of the Celestial Empire. As the man and woman rarely, if ever, see each other before the marriage ceremonies are actually completed, it is not to

be wondered at if, at the very first glance the man has of the woman with whom he is to spend his life, feelings should be engendered in the bitterness of disappointed expectations that should taint the whole stream of future domestic enjoyment. It must not be supposed, however, that marriage is a matter that is treated as of little importance by the Chinese. All the ceremonies which usage has sanctioned previous to the betrothment are scrupulously observed, as it is believed that any deviation from established custom would entail a vast amount of subsequent misfortune.

The fidelity, moreover, with which engagements made, during even the infancy of two individuals, are subsequently observed, and the fact that a man accepts as his wife a woman who may have been thrust upon him, but with whom he cannot possibly have any community of feeling, show unmistakably the high estimation in which marriage is held by the people generally. That the present custom is attended with the most disastrous results, Chinese of intelligence will readily admit. The prevalence of family quarrels, the jars and contentions which one may witness in passing through the streets, are not exceptional occurrences, but are the painful experiences of countless homes. The causes, however, lie deeper than are to be found in the mere differences of routine that characterise the preliminaries to marriage. They are to be traced to the inferior position assigned to women generally. There is no such a thing as *equality* between man and wife, and none of that interchange of deep affection which can only exist between persons who are on an equal footing. The woman is trained to consider obedience and submission to her husband as of primary importance; and such has been the influence of this training, that the wife hardly ever ventures to look upon herself as the companion of her lord.

A distinguished female writer, and authoress of "Precepts for Females," says,—

"The canons of propriety teach women that they are humbly and respectfully to place men first, and themselves second; to do right, without gaining to seek a name therefrom; when they have done wrong, not to extenuate their fault; to bear reproaches patiently, repressing their indignation, and ever acting as if afraid (of being blamed). They are to be late in bed and early at work, not fearing fatigue by dawn or by dusk; not to excuse themselves because their duties and responsibilities are hard or easy, but thoroughly to attend to all things, that the work of their hands may appear creditable and neat. When attending on her lord and husband, a woman should be sober and decorous, and always cleanly in preparing wine and viands to offer in sacrifice. If she perform all these requirements, let her not fear that her name will not be known abroad, or that her reputation will be defamed."*

This quotation will serve to illustrate the prevailing feeling which people entertain of the relatively inferior position to be occupied by the wife. The consequence of all this is not merely the absence of harmonious action and reciprocal esteem, but is also the reason why so many of the women in fits of anger or despair, upon the slightest possible provocation, commit acts of suicide.

It must not be inferred from the above that conjugal affection is a virtue not to be found in Chinese society. The human heart has not become so palsied, nor the affections so utterly dried up, as to be able to be repressed by external laws and customs. Nature will sometimes assert her prerogatives, though all society may join to condemn; and in these struggles against artificial laws we can anticipate the greatness of her freedom when a love, like unto the love which Christ bore for His Church, shall be the presiding influence

* "Chinese Repository," vol. ix. p. 546.

of every family. Again, too, it must not be supposed that woman occupies a more degraded position in China than she does in other heathen countries. It will be found that the respect paid to her, and the influence she possesses there, are as great as have ever been accorded to women by purely heathen peoples. The peculiar deference, for example, paid her by her children, constitutes a barrier which, to a certain extent, will prevent any very serious encroachment upon her dignity. Sir John Davis says,—"Notwithstanding the general disadvantages on the side of the weaker sex here, in common with other Asiatic countries, its respectability is, in some degree, preserved by a certain extent of authority allowed to widows over their sons, and by the homage which these are obliged to pay to their mothers. The Emperor himself performs the ceremonies of the kotow before his own mother, who receives them seated on a throne."*

The education of the women is of a very limited character. Amongst the more wealthy many of them can read, but by no means the majority of even these. They are also instructed in embroidery, in painting on silk, and in music; and there are many instances of ladies in by-gone times who have distinguished themselves by their literary abilities. Amongst the common people, however, it is comparatively a rare thing to find any that can read. As a rule they are exceedingly superstitious, and very largely influenced by their belief in the supernatural. Chinese moralists have taken a great deal of pains to lay down laws by which their conduct should be regulated, so as to make them virtuous wives and good mothers. The virtues which ought to dis-

* The ceremony of the kotow here referred to consists in kneeling down and knocking the head on the ground, which is done even by the Emperor himself.

† Davis's "Chinese," vol. i. p. 261.

tinguish their characters are sketched by the authoress above quoted.

"The virtue of a female," she says, "does not consist altogether in extraordinary ability or intelligence, but in being modestly grave and inviolably chaste, observing the requirements of virtuous widowhood, and being tidy in her person and everything about her; in whatever she does to be unassuming, and whenever she moves or sits to be decorous. This is female virtue."

Another moralist, of the name Luhchow, has some remarks on the same subject, which are well worthy of quotation. He says,—

"Virtue is the cardinal thing of a woman's life; her conversation, her manners, her employments, all depend upon her virtue for their security: consequently, this point has been largely discussed. We can compare a female to a chariot; her virtue is then its wheels: without wheels the chariot cannot move. Or she can be likened to a dwelling, of which her virtue is the pillar and the plate. If the pillar is split, or the plate broken down, the house will not stand. Wherefore, if a female possess virtue, all her thoughts will be truly grave, and all will remark her conduct. Whatever she does or says will serve for a pattern to all around her. Although she should be as ugly as Chungle Chun, yet I would love and respect her; but if she is only talented without being virtuous, even her talents cannot be praised."*

Such sentiments as the above give us a very high estimate of the standard of female morality, as held by purely heathen people. They are but fragments, it is true, of the great moral law; but they are indications that the glory of by-gone times, though sadly tarnished, is not utterly extinguished, and that the voice of conscience, though so feeble

* "Chinese Repository," vol. ix. p. 553.

as to be heard only in whispers, is not entirely hushed. Would that it could be said that the practice of actual life corresponded with the standard here laid down!

It has been too often the custom to represent the women of China as degraded, ignorant, and wanting entirely in virtuous behaviour. We suffer much, in gaining exact information, from the tendency there is in man to exaggerate. History has afforded many brilliant examples of female excellence; and even now, in every Chinese town, one would have no very great difficulty in finding women presenting many of the excellencies of civilised life. Some who have come under the influence of Christianity in Amoy are conspicuous for their virtuous conduct, and for the loving, motherly way in which they take charge of their households. It is true, however, that polygamy, together with the secondary position assigned to and accepted by woman, has anything but an elevating tendency on her character. The facility, moreover, with which divorces are effected, by either the husband or the wife, cannot but tend to have a demoralising effect upon her whole social life. One cannot but wonder, when all the influences that are brought to bear upon her, socially and morally, are taken in consideration, not that she has fallen so low, but that she has maintained so high a position. She has never yet been placed in a situation where her whole womanhood could be thoroughly developed. In the exercise of the domestic virtues, and in the mutual interchange of conjugal love, woman finds a sphere where her noblest qualities shine forth most brilliantly, and where her true character is most conspicuously displayed. But woman in China has never yet been so situated. She awaits the coming of the Gospel, which is to elevate her to her true position; when, under the influence of its teachings, she shall, in common with her sisters in the West, show the possibilities of woman's nature.

Having thus far spoken of the Chinese in their family relationship, we are naturally led to the consideration of a subject with which every family has more or less experience, and which has been the source of sorrow and sadness to the great human family wherever found—and that is, *death*. To one who has been accustomed to look at this subject from a Christian point of view, with all the headlands on that dark stream well defined, and the land beyond not shrouded in darkness, but glowing in the perpetual light of God's revelation, it is a matter of intensest interest to know how a mighty people like the Chinese have faced death amid all the uncertainty of heathenism, and without the consolations of well-defined hopes. Vast numbers of the Chinese die with the utmost indifference. Their last moments are not characterised by those mental struggles which are found, in the majority of cases, to precede the last moments of the ungodly in our own land. Scarcely a sign of anxiety is discoverable, even when the approach of death is absolutely known, and they pass away apparently as calmly as though their spirits were at perfect peace. Their peculiar religious beliefs, which will afterwards be discussed, have have had a certain influence in producing this state of things. Others, again, whose lives have been but indifferently spent, as they come more closely in contact with the unknown world, manifest every symptom of fear. They are under the apprehension that some evil spirit will come and seize the soul and torment it in the other world. The consciousness of sin, and the recollection of past misdeeds, conjure up before the vision scenes of torture in which the soul is about to mingle, and from which there appears no possibility of escape. Under any circumstance, the death of a heathen is one of the saddest sights a missionary has to witness. The joy of the Christian is utterly unknown, and in the loneliness of that passage through the valley of

the shadow of death, what anguish of spirit must have been endured by many a soul in the struggle with the last great enemy! As the soul, after its separation from the body, is supposed to be hovering about the dwelling somewhere, every facility is given it to allow it to make its way outside. Before the body is placed in the coffin it has been stripped of its old garments, which are afterwards burnt in the street before the door of the house, and dressed in a completely new suit of clothes. Among the more wealthy a precious stone of some kind is placed on the forehead, and others on the toes of the shoes, whilst a piece of silver is placed on the stomach of the deceased. The precious stones are employed for the purpose of giving light to the person in the darkness of the tomb. During the time the body is lying in state various ceremonies are performed by the priests, which consist chiefly in marching in procession around the coffin, and in chanting certain appointed words used in their litanies. On the day of interment, friends and relatives gather in great numbers. Cooked provisions are presented to the dead, and prostrations made by all present, commencing with the chief mourners, and ending with the more distant friends and acquaintances. After the various ceremonies have been performed, which are of a very minute and trivial character, the procession is then formed in the order in which they are to proceed to the grave. The procession is generally headed by a band of music, then follow what are called soul-chairs, in which is placed the tablet of the deceased, in which his spirit is supposed to reside. After these comes the coffin, and immediately behind follow the mourners. As the procession passes by, expression is given to the grief of the party by loud cries and weeping. As it is supposed there are evil spirits on the way, who might have hostile designs against the deceased, two or three persons go somewhat ahead

of the party, and scatter paper-money on the ground, in order to propitiate the favour of such as might be disposed to oppose their progress. On their arrival at the grave, ceremonies somewhat similar to those performed before starting, are again gone through, the scene being rendered intensely more sad and dismal by the deep sobs and prolonged weeping of the kinsfolk of the deceased.

The people of Amoy are more particular in the burial of their dead than they are in the neighbourhood of Shanghai. In the latter place it is a very prevalent custom to place the coffin simply on the surface of the ground, so that in passing into the interior one may see thousands of these objects scattered over the face of the country. In Amoy, however, they are very particular in burying the coffin, and manifest a great deal of taste in the construction of their tombs.

It is very interesting to walk among the hills and look at the multitudes of tombs that lie scattered about. The various ages to which they belong can be learned from the peculiar manner in which the stones are erected. Some are beautifully neat and tidy, showing that the family of those buried beneath live in the neighbourhood. Others, again, are dilapidated and in ruins, telling the sad tale that death has invaded the descendants of the dead that lie here, and that there are none left to do the offices of kindness at the tomb. The epitaphs are of the simplest description. They very rarely refer at all to the character of the departed, and contain no allusions to the special virtues of the deceased. The following is a translation of one, such as may be found in any number among the hills:—

"The tombstone of Mr. Ng-tong-p'eng, the deceased, who shone illustrious in his day, finished his state of trial during the Ching dynasty" (*i. e.* the present dynasty).

From a variety of causes it frequently happens that the dead are allowed to remain unburied sometimes for months, and in some cases even for years. It is no uncommon thing to meet with coffins lying on trestles near the doorway in the principal hall, in which their occupants may have been deposited perhaps years previously. This occurs sometimes when a husband is removed, and the aged widow keeps his coffin with her in the house until she herself dies, and then they are laid side by side in the same grave. A chief cause, however, of the delay in interment arises from the existence of a superstition, which prevails over the whole of China, and by which the people are influenced in a great variety of ways. This superstition is known by the name of "Hong sui," or, literally, wind and water. In order to show the connexion that this has with the burial of the dead, it may be explained that the Chinese believe that there are certain localities which are peculiarly favourable as resting-places for the dead—that there are special influences attached to certain spots, by which not only the spirits of the departed are rendered more happy, but also, in some mysterious way, are means of bringing prosperity and blessings to the descendants and family of the dead. Again, on the other hand, there are many regions where, under no circumstances, could they be induced to make their graves, as there are supposed to be deleterious influences, which would bring unheard-of calamities upon the family of the deceased, and where the spirits of the dead would be perpetually unhappy. These peculiar influences constitute what is called the "hong sui" of any particular place, and frequently large sums of money are spent in the search after spots where the hong sui is believed to be specially favourable. The possibility of discovering these lucky places is supposed to belong to certain men, who profess to be skilled in the science of geomancy. These men are generally

acquainted with the doctrines of the Buddhists and Rationalists, and having got a smattering of some of the more occult sciences, they pretend to be able to decide upon the merits of any particular locality. Now as this question must first be determined before the dead can be buried, it often happens that bodies remain uninterred for various lengths of time. The quickness with which the hong sui is discovered depends in a great measure upon the depth of the person's purse. The professors of the art are deep, designing men, and of course it is a matter of gain to them to protract the affair as long as possible.

The connexion between the living and the dead does not cease, even when the difficulties of the hong sui have all been satisfactorily settled. There are still relationships existing, and duties to be performed, which are so far from being nominal, that they modify to a great extent the religious worship of the entire nation. The theory of the Chinese is, that a man, apart from his body, is composed of seven animal principles and three distinct souls. The animal principles are supposed to perish with the body, whilst the souls are believed to be distributed into the various localities, where they henceforth permanently reside. One soul goes with the body into the tomb, another remains with the tablet which is placed in the house, or in the ancestral hall, and the third enters the spiritual world. Now the Chinese believe that the spiritual world is an exact counterpart of the present. Whilst they have not the remotest idea of a resurrection, or of the grand facts arising out of that doctrine, they believe that friends will meet together in the spirit-world very much as they have done here—that husband and wife will be reunited—that as member after member of the family is removed by death he will take his appointed place in the domestic system, similar to that which he occupied when on earth. They believe also that these spirits

are subject to the same conditions as those by which the living are influenced. They experience, for example, all the emotions and feelings of their former life, and are liable to the same wants that ordinary beings are subject to.

These peculiar beliefs have given rise to a host of superstitions and ceremonies in connexion with the dead, which have now assumed such dimensions as to constitute the great distinguishing feature of Chinese life—*the worship of ancestors*. One of the chief objects of this worship is to supply the dead with such articles as are supposed to be essential to their comfort in the spirit-world. About the time of interment, those who have the means buy paper houses and paper household articles, and, in fact, all the apparatus necessary for housekeeping, including even horses and servants. These things are set fire to, and are supposed to reach the dead somehow, by whom they will be used. The wants of the spirits, however, are not all satisfied even when this has been done. They are supposed at certain seasons to be suffering from the pangs of hunger, and it is the imperative duty of their kindred to offer certain kinds of food by which this hunger may be relieved. This idea has given rise to the various offerings which are presented, not only at the tomb, but also before the tablets in the ancestral halls. One can easily understand, from the firm hold which these ideas have on the mind of the nation, why offspring are so earnestly desired. Without children, the prospect which the future holds out is of the gloomiest possible description. The only picture that can rise before the imagination is a scene of long-continued suffering, where the spirit endures all the hardships of hunger and cold, which are relieved only by the occasional charity of benevolent persons, who present offerings to these friendless ghosts. In proportion, therefore, to the number of their children, and especially of sons, do they feel confident in

their anticipations of death. This is the reason why sons are more highly esteemed than daughters, as it is upon them that all these duties specially devolve. But whilst much is expected by parents from their children, there are many cases where the parents appear lamentably deficient in tenderness of heart towards the spirits of their little ones that have died in infancy. For such there are no family rites, and no offerings to relieve the hardships they may have to endure. On the contrary, every effort is made to drive away the spirit of the little ones from the neighbourhood of their former homes.

"In order to this, a priest of the Tauist sect is called in, as this sect assumes to have power over ghosts and monstrous appearances. The priest takes a new broom and burns it to ashes, all the while chanting certain magical words. After this he takes another broom, and, walking out of the house some distance, he throws it away as far as he can, and thus it is believed that the spirit is 'swept away.' But why all this effort to terrify the soul of the deceased child? It is the offspring of Superstition. It is supposed that in some former state of existence the child has received an injury from one or both of the parents, for which it desired to be revenged; or that it had some claim upon them for a debt for which it was determined to obtain payment. It was for some such purpose as this that the child came into the world and quartered itself upon the parents, subjecting them to much trouble and expense, and then leaving them before reaching an age at which its services could in any measure repay them for their pains. This is the view taken when a child dies under the age of sixteen, and the fear is that it may again be born for a similar purpose as the child of the same parents. It is thus that the ignorance of the origin of our race, and of all that relates to the state of the dead, leads heathen parents to do violence to any feeling of natural affection which may have bound them to their offspring."*

* Culbertson's "Darkness in the Flowery Land," p. 167.

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It is not always the case, however, that the spirits even of the young are thus driven away and treated as enemies. It is frequently the case, that where a girl has died before marriage every possible effort is made to place her in such a relation to the living, that she shall have those who shall be bound to minister to her spirit. Sometimes a procession may be seen in the streets, in which the marriage chair plays a conspicuous part. To all intents and purposes it is a marriage procession. But the chair, instead of containing the bride, who has died, it may be, years previously, simply holds the tablet of the deceased, to which her spirit is attached, which is being carried to the home of her betrothed, in order that he may be united to it by marriage. Dr. Medhurst, in his introduction to his dictionary of the Fohkien dialect, mentions a circumstance illustrative of this custom. He is speaking of a certain river in the province of Fohkien by the name of Bok-lan; he says,—

"This river received its name from a young woman of this name, who, grieved at the bursting of a floodgate (by which the lands were deprived of irrigation, and the waters designed for that purpose were lost in the sea), threw herself into the stream out of vexation, and was drowned. Some time after this, a literary graduate passing by this place observed the troubled state of the waters, and asked the reason of it."

The boatmen told him the foregoing tale, adding, "that the waters were troubled because the soul of the deceased was not yet appeased, and it was likely never would be, as she had died a virgin, and had left no posterity to sacrifice to her manes. The graduate then made a vow, that if he should succeed in the approaching literary examination he would return and marry the soul of this girl, in order to procure her posterity. He succeeded accordingly, and soon returned to fulfil his vow, which he did, by causing a tablet to be made, with the name of the deceased engraven on it, and to this tablet he was regularly married. But as it bore him no children he married a second wife, and gave

the son of this second marriage to Bok-lan, to be her heir and successor. The lad, when grown up, regularly sacrificed to Bok-lan as his mother, and thus (the Chinese say) her soul was appeased, and the waters became still."

About the beginning of April is observed the great feast of the Chinese, known by the name of the Feast of Tombs. There is no institution, whether civil or religious, that is held more sacred, or that is performed with greater devotion, than this feast. About this time the whole population seems to turn out, and wherever a grave is to be found, there, with very few exceptions, are persons gathered around it to perform the annual ceremonies. These are very simple in their character; various kinds of food are brought and laid upon the flat stone forming part of the tombstone, a sacrifice is then offered to the earth, a portion of which is thrown towards the four corners of the earth, in order to propitiate the hungry spirits, whose posterity having all died, are believed to be roaming about in quest of food.

It may be here remarked, that the feast of hungry spirits observed in the autumn, and which is not even second in importance to the feast of tombs, has been instituted for the purpose of supplying the necessities of all spirits, who are then supposed to be roaming about in search of food, when even friendless ghosts find themselves provided by the offerings of the charitable. The observance of this feast is very universally kept, and is the source of a great deal of excitement whilst it lasts.

Paper-money, sometimes wrapped in an envelope, with the name of the dead on the outside, is burnt for their use in the other world. Each one then of the party, beginning with the eldest and ending with the youngest, bows down before the tomb, and invites the spirit to partake of the food which has been laid before it. Before leaving, long strips of white and red paper are left depending from the top of the tomb,

as much as to signify to passers-by that the customary ceremonies have been duly performed.

There is something very pleasing in these annual gatherings of friends around the last resting-places of those who are gone. The sorrow of heart which has filled the soul in the bereavement it has felt as dear ones have been removed by death, seems for a while to be stayed whilst holding a brief communion with the spirits at the tomb. Christian hearts are comforted when their loved ones die only by the thoughts which a revelation supplies, and the feeling which naturally binds us to the dead whom we loved must find expression in some form or other. The Chinese who are about to die have the pleasing satisfaction to know that they will not soon be forgotten. That intense desire to find a place in the thoughts and affections of others, characteristic alike of civilised and heathen men, and, no doubt, prophetic of the intense oneness with which hearts shall be united in the great family above, is very largely answered in these annual ceremonies. As one passes through the groups, one sees all classes and all ages gathered there,—from the little child that is just beginning to walk, up to the old man who, with hoary locks and tottering steps, feels that the time is fast approaching when friends shall gather around his tomb to attend to the wants of his spirit. There is more, however, than the mere gathering of friends to recollect the dead, and more also than the superstitious belief that the spirits can be satisfied with the food thus presented. There is undoubtedly idolatrous worship, as much so as that paid to the gods; as very often the very same kind of offerings, prayers, and prostrations, are made before the tombs, as before the idols in the temples. Williams, in his "Middle Kingdom," gives a translation of a prayer offered at the tombs, which conveys a very correct idea of the popular opinion on this subject:—

"Tan Kwang, 12th year, 3rd moon, 1st day.—I, Lin Kwang, the second son of the third generation, presume to come before the grave of my ancestor, Lin Kung. Revolving years have brought again the season of spring, cherishing sentiments of veneration. I look up and sweep your tomb. Prostrate, I pray that you will come and be present, and that you will grant to your posterity that they may be prosperous and illustrious. At this season of genial showers and gentle breezes I desire to recompense the root of my existence, and exert myself sincerely. Always grant your safe protection; my trust is in your divine spirit. Reverently I present the fivefold sacrifice of a pig, a fowl, a duck, a goose, and a fish; also an offering of five plates of fruit, with libations of spirituous liquors. Earnestly entreating that you will come and view them with the most attentive respect, this annunciation is presented on high."

This worship is so universal, and has such a fearful hold upon the people, that it will no doubt be one of the most formidable barriers in the way of the Gospel. With the growth of centuries it has so entwined itself around the heart of the nation, and has associated itself with all the more beautiful and emotional instincts of our nature, that it will be the last to yield before the influence of the Gospel. It is often objected to the missionary, that the belief in Christ will do away with all reverence and respect for parents. They have been so educated to believe that this worship at the tombs is just as an essential part of filial piety as obedience to the living, that they cannot but think that the abolishing of this worship is, as it were, the annihilation of that virtue which has been declared by their great sage to be the root of all virtue, whether individual or national. Were the issues not in the hands of One greater than man, one would almost be ready to despair in view of the gigantic difficulties that meet one at almost every step. The recollection, however, of successes already achieved, and

the abundant promises of God's word, are sure guarantees of ultimate triumph.

With the explanations thus given of the family life of the Chinese, we shall now proceed to describe some of the prominent and characteristic features by which society at large is distinguished. Many of these are of a special character, worthy of the utmost attention, as involving questions of the most profound importance. The conservative tendency of the Chinese mind has imprinted itself strongly upon almost every phase of social existence, and is visible in all the machinery of civil and political life. There is something wonderful in the thought, that here we have before us a people that, for upwards of twenty centuries, have been content to live under the same form of government, and whose institutions have never essentially changed during the whole of that period. Just as the plant reproduces itself year after year, so Chinese society, generation after generation, is but a reflex of that which has preceded it. As one stands before some of those great Chinese cities which are found in such numbers in China, and looks at those walls covered with the hoar of ages, and as one gazes upon the crowds pouring out of its gates, it would require no very great stretch of imagination to fancy one's self carried, as by an enchanter's spell, into the remote ages of antiquity, and living once more with peoples that have long since passed away. Society is of a stereotyped character: its habits have become fixed, and the laws of etiquette and of custom have become so thoroughly part of Chinese life that nothing but Christian civilisation can entirely revolutionise it. The Chinese are a thoroughly peaceable people. Not only essentially are they so, but their education and literature have all tended to develop this element of their character. If they had not been so, it would have been impossible to conceive how such mighty masses could have been controlled,

and that, too, at such distances from the seat of government, by the mandate of one imperial head. When revolutions and rebellions have occurred, it has not been because the people have been dissatisfied with the *form* of government, but because there have abuses arisen and corruptions prevailed, against which they have had no other remedy. These revolutions have been in the political world somewhat like what the typhoons that rage in the Chinese seas are in the natural world. The political atmosphere has become so thoroughly tainted, that nothing but these outbreaks can clear and purify it; and though whilst it lasts, in its severity it may seem to break down all landmarks, and reduce society to a state of chaos, when the storm has passed over the Chinese have settled down again to precisely the same modes of life as previously existed. China stands superior to almost any other heathen nation, not only for the desire for knowledge manifested by the people, but for its actual spread through all parts of the empire. Amongst peoples that have not come under the influence of civilisation, to excel in mere physical power has been generally the highest point of ambition. In China it has been otherwise. The mental and the moral have always held the highest place in public estimation, and no man, however distinguished he may have been for feats of arms, is allowed to take precedence of one who has taken a certain position in the literary world. And yet, notwithstanding the general homage that is paid by all classes to learning of every kind, it is one of the most singular facts of Chinese history that the nation has come, as it were, to a complete standstill, and that beyond a certain point it has never been able to advance. The literature and philosophy which exercise their influence over the thinking minds of the country at the present time are not the results of recent investigations, they are the products of the great men who lived centuries ago; but who, after the lapse of ages,

continue to be the sole inspirers of thought to the educated in every part of the empire. Any attempt to deviate from old-established modes of thought, or to make any decided departure from the principles laid down in their standard works, would meet with universal reprobation and contempt.

It is a principle in the West, that men look forward to the future in the expectation that many of the ills of the present shall find their remedy in it, and that with the advance of time a steady development of knowledge of every kind shall equally take place. It is otherwise with the Chinese. Their gaze is ever to the past, and no one ever dreams of the possibility of exceeding what already has been accomplished. Until a new element, therefore, be introduced — and that element must be the Gospel — it would be hopeless to expect any progress in the life or character of the Chinese. In looking at society at large one is surprised at the order which prevails, and the general security which is more or less felt. In the town of Amoy, for instance, although containing a very considerable population, it will be found, as a rule, that disturbances in the streets are of less frequent occurrence than in our own towns in England. This is the more remarkable when it is remembered that the inhabitants of Amoy and its neighbourhood are of a high-spirited character, and that the many appliances which are in operation amongst us for preserving order are not to be seen there. Without the presence of policemen, and with the streets thronged with every kind of character, the absence of those unseemly scenes arising from intemperance, which so frequently disgrace our streets, is apt to produce in the mind of a stranger a high idea not only of Chinese law but of the general sobriety of the people. One would be led to fancy that, considering the amount of poverty which is found amidst the masses, and the fact that the executive is too weak to carry out or enforce its laws, much

general disorder would be the result. The fact is, the conservative tendency already mentioned has assisted most materially in preserving society in the condition in which it now exists. An instinct of self-preservation, moreover, has induced the more respectable portion of the people, and such as have any little property of their own, to band together against such as might be disposed to break the public peace. These efforts, however, are far from giving that security which the humblest subject in England has in common with the wealthiest. In Amoy and its suburbs scarcely a night passes without houses being violently broken into, and their contents plundered. Armed men, in large bands, come off either from the junks in the harbour, or gather from certain quarters of the town, and with the aid of beams of wood soon smash in the doors of the houses they wish to attack. These men are rarely if ever captured, for the inhabitants around are so terrified at what is going on, knowing that there are no police that can possibly come to their assistance, that they rarely have the courage to interfere to drive them away. There are several customs now in existence in Amoy that show, notwithstanding the general excellence and comprehensiveness of the Penal Code, that there is not quite that security for property which exists in civilised countries. When a house, for example, is known to be on fire, there is a general rush from all directions towards it, and an indiscriminate seizure of everything that can be laid hold of is made by the people that have come to the scene. The owners in this case have no legal redress whatsoever; indeed, should they resist their property being stolen, the robbers have a right by custom to use their knives to compel the delivery up of any articles that they may be endeavouring to save from the flames. Again, too, the writer remembers that during a typhoon that was raging at Amoy, a large junk, heavily laden, was driven by

the violence of the storm on to the rocks at the mouth of the harbour. Instead of getting that assistance which would have been instantly rendered them on any part of the coast of England, it was the signal for every boat that could possibly approach the vessel to gather round her and plunder her of everything they could lay their hands on. Indeed, after the storm was abated, companies of these men were engaged for several days in carrying off the masts and heavy gear, whilst the owners could do nothing but stand by and look on. The recollection that not very many years ago wrecking was a system carried on somewhat extensively within the British dominions, will help us to be in some degree charitable at what is thus done in a country which has never known the influence of Christianity. The utter incapacity of the executive to carry out the laws, even in a moderate degree, at so great a distance from the seat of government as Amoy, had led to the gradual adoption by the people of certain means by which they may secure themselves to a certain extent against oppression. The various classes of the community following certain callings have banded themselves together, and chosen some individual who is recognised as their head, and any encroachments on their prerogatives or their gains are resisted by this man, backed, if necessary, by the strong arm of every member of his constituency. This custom is seen in operation more especially in the rural districts. Every village has its own particular elder, chosen by the votes of the community, whose business it is to watch over the interests of the place and settle the disputes which frequently arise. The people prefer this to appealing to the authority of the mandarins, for they know by practical experience that these men are so utterly corrupt that justice is never expected to be administered by them. In the region round about Amoy, too, there is the combination into clans, which tends

to secure somewhat the interests of these distant communities. These clans, however, are the source of a great deal of confusion and oppression. Should any feud arise between two neighbouring clans, in the struggles and battles which ensue there are frequently enacted the most horrible scenes. The contending parties sally out from their villages and engage in battle, which sometimes results in the death of great numbers of the combatants. As these contentions may go on for years, it may easily be imagined how unsettled it must render everything around them. Not above twenty miles from Amoy the country is divided into districts, which are completely in the hands of local banditti, who abstain from plundering the passers-by simply on the condition of their paying a certain amount of blackmail. Any person refusing to comply with these conditions would inevitably be robbed of all that he had. This state of things is known to exist on a very large scale, and yet the authorities appear utterly helpless to do anything towards its suppression. In fact, go where one will, one cannot help observing the lawlessness that pretty universally prevails. The rivers are swarming with pirates and the roads infested with robbers, so that honest trade is restricted on every hand, and a general state of insecurity is experienced.

But, in addition to all this, there is added the utter worthlessness of all in authority. The only desire of those holding power seems to be to get as much out of the people as they possibly can. The crowds of men that flock around the courts of law are not only very needy characters, but, in nine cases out of ten, are capable of any amount of villany or crime. These all, like vultures, prey upon society, and instead of endeavouring to protect, their great effort is to find means of oppressing the people. As the mandarins are paid insufficiently, and, moreover, as they

do not generally remain in office in any one place more than three or four years at a time, there is every inducement to unprincipled men to use all the means under their control to secure their fortunes. This leads, of course, to a system of corruption and bribery, by which the people are deprived of even the very shadow of justice; and which has the effect of driving many men to a life of piracy and robbery, where at least they are secure from the exactions of the mandarins.

It may seem surprising that, with all these accumulated evils, revolutions and riots do not more frequently occur. As Williams says, "the existence of such evils in Chinese society would rapidly disorganise it, if it was not for the conservative influence of early education and training in industry, which forms a public opinion in favour of good order, and a basis of action on the part of the Government, of which it can avail." * The peculiar relationship which the Emperor is supposed to sustain towards his people has a powerful effect in preventing sedition. He is looked upon as the father of the nation; and as filial obedience is considered one of the highest virtues, to rebel against their sovereign is regarded as a crime of equal magnitude with that of rebellion against parental authority. Sir John Davis says:—

"There is nothing more remarkable in their ritual, and in their criminal code, than the exact parallel which is studiously kept up between the relations in which every person stands to his own parents and to the Emperor. For similar offences against both he suffers similar punishments; at the death of both he mourns the same time, and goes the same period unshaven; and both possess nearly the same power over his person. Thus he is bred up to civil obedience, *tenero ab ungue*, with every chance of his proving a *quiet* subject at least." †

* "Model Kingdom," vol. i. p. 400.

† Davis's "Chinese," vol. i. p. 196.

Such a principle as this must, undoubtedly, operate most powerfully upon the Chinese mind, and serve to explain many things which appear contradictory to foreigners. As Dr. Medhurst remarks on this subject:—

"Moral feeling, therefore, carried to an excess, and strengthened by superstitious awe, lead the Chinese, without questioning, to yield to authority; and this submissive, unresisting spirit, is the source of that peace and good order which prevail throughout the empire. Thus to establish, and thus to sanction the most absolute despotism, and to render it subservient to the pacification of a great country, certainly argues a degree of penetration and discernment which does not comport with a barbarous state of society."*

In their seasons of recreation the Chinese are a happy-minded, cheerful people; and this is one of the most pleasing features in their social life. They are passionately fond of fireworks of all kinds, and long strings of crackers are in constant use on every occasion of holiday-making. Their season of greatest festivities occurs at the commencement of the new year. At this time there is an entire cessation from business of every description. The streets are thronged with crowds of well-dressed, smiling, holiday-makers: the shops are all closed, and the resources of priests and people are energetically put forth to make everything as cheerful and as happy as possible. As the Chinese have no Sabbath, this is about the only time in the year that one is reminded, by the appearance of their towns with their shops all shut up, of our Sundays in England.

Their amusements consist chiefly of plays, which in Amoy are always performed in the streets. The stage is erected in some public thoroughfare, but most generally in front of

* Medhurst's "China: its State and Prospects," p. 124.

some temple. The performance commences about noon, and rarely closes before five or six o'clock next morning. On some occasions they go on for as long as six weeks at a time, with but slight occasional interruptions. These plays are exceedingly annoying to any one but a Chinaman, in consequence of the intolerable noise that is kept up by beating of gongs, &c. during the time of performance. Another source of amusement are the processions, which occur very frequently in every Chinese city. They are almost invariably connected either with the worship of the gods or with some local superstition, and are sometimes of a very imposing character. In addition to this they have the visiting of their friends and the celebration of their periodic feasts, which constitute about the sum total of a Chinaman's enjoyment. As yet they are entirely ignorant of many of those schemes which are devised for alluring people from their homes, and which nightly draw so many people together for amusement in England. Although acquainted so long with the art of printing, no one has had the originality or the enterprise to start a newspaper among them. The only attempt of the kind is found in the "Pekin Gazette," which, however, is confined solely to the capital. Whilst the literature of the Chinese is very extensive, embracing a very wide range of subjects, it is not so largely read as is sometimes imagined. Indeed the power to read is confined to a much smaller number than has been represented by men who have written on the subject, and who must have drawn their inferences after having had but a very limited acquaintance with but perhaps one part of China. In Shanghai, for example, the proportion of those who can read and the number of those who have taken their degrees is unusually large, whilst again in Amoy the readers are very few in comparison with those who do not know a single character, and there are certainly, with the ex-

ception of those engaged by the mandarins, not more than one or two in the whole of Amoy who have been able to graduate. Again, when we consider that there are great numbers of persons who can read their characters and yet be quite unable to understand the meaning contained in them, this will reduce considerably the number of those who can really make use of the books to be had. When a boy goes to school the teacher first instructs him in the sounds of certain characters, until he becomes so familiar with their appearance that he is able to recognise them when they are found elsewhere. After a certain proficiency has been attained in this respect, the boy is then initiated into the various shades of meaning attached to these characters. In Amoy, however, the people are so poor that these little fellows are compelled at a very early age to leave school in order to get their own living, and are thus prevented from enjoying the full value of this second stage of instruction. The consequence is, that great numbers are found who are quite able to read a column of any of their books, but who would hardly be able to give a lucid idea of the meaning intended. Just as a person might be able to read a page of a Greek author and yet be unable to comprehend its meaning, so the great majority of the young men employed as clerks in the various places of business stand in relation to their own literature. It would be difficult to give an average of those who actually can read in China. In some places it is very high, and in others just as low; but there can be no doubt, judging from the data we already have, it is much less than we have been accustomed to believe. The consequence of this is that the poorest of the people are very stupid, and it is with great difficulty in many cases that they can be got to comprehend the simplest elements of the Gospel. The further south one goes this intense stupidity becomes somewhat modified.

In Amoy, the natural shrewdness of character by which the people are distinguished prevents them from falling into that low, stolid, mental condition which is so frequently met with in the neighbourhood of Shanghai. The character of the country around has no doubt had its influence. The bold and mountainous scenery by which they are surrounded seems to have given them an energy of character which renders them more susceptible of improvement than some of their fellow-countrymen in other provinces. In our churches in Amoy there are many men who, although comparatively uneducated, show an amount of keen mental perception which, if rightly developed by education, would prove the immense capabilities of the Chinese mind.

The *vices* of Chinese society are not so manifest to a stranger as they are in the West. Whatever iniquities are carried on are at least concealed from public observation. There is no doubt that the Chinese mind is an exceedingly impure one, as may be learned from simply listening to the language in the streets, and that the pruriency of their whole being leads to the commission of foul and impure deeds. One could hardly expect otherwise from a people so long cut off from communion with God, and without the teaching of the Gospel to elevate and purify them. But it is no slight testimony to their character as a people that the vices which break out in civilised society are by them kept as much out of view as possible. The writer of this has lived for several years in China, and has passed through great numbers of their cities, and yet has never witnessed such disorderly and disgraceful scenes as he has witnessed on Boxing-day in London alone. The most palpable of all their vices is opium-smoking. Although this practice is not attended with any of those disgusting exhibitions which are usually associated with drunkenness, one cannot but consider it as the great bane of Chinese society. When once a

man has become the slave of this habit, it is impossible rightly to estimate the amount of moral damage he has received. There is no longer any confidence can be placed in his character, as the terrible craving after this drug drags him down into the very lowest depths of degradation and of sin. The consequences of this habit are seen in the endless miseries which are brought not only upon the individuals themselves, but upon every member of their family. Families, oftentimes of the greatest respectability, are reduced to circumstances of great wretchedness and poverty. Indeed it is no unfrequent occurrence for a father, when all other means fail, to sell one of his sons to strangers in order to get money sufficient to gratify his appetite. When one considers the special longing that the Chinese have for sons, one can more readily understand the fearful influence that this habit has upon those who practise it. The smoking of opium is looked upon with abhorrence by the rest of society; indeed it would be remarkable if people so shrewd as the Chinese could look with anything but apprehension upon an evil which is yearly growing in dimensions. The missionary finds it a most fearful obstacle in the way of the extension of the Gospel. The fact that the English were amongst the first to introduce opium, and that it was by their guns the Chinese government was compelled to legalise it, will serve to prejudice their minds to a very considerable extent against our efforts to spread the doctrines of Christianity.

From the cursory view which has thus been taken of Chinese society and life, one not simply marvels at the existence of so much that is indicative of the low order of thought and of moral everywhere prevailing, but rather that, amid all the perplexities of rival systems and the deteriorating influence of the grossest superstitions, the national conscience should still beat so loudly as it does.

The tendency of the country, whether in arts or in morals, has for centuries been a downward one. The inefficiency of the government is but a sign of the general weakness by which the empire is affected, and if the country is ever to be stopped in this downward career it must be by the bringing in of some new element of vitality. Such an element cannot be extracted from anything inherent either in their systems or themselves. The new life by which they are to be reinvigorated must be of other than earthly origin. The reception which the Gospel has already met with, and the influence it is beginning to exert in the various places where it has gained a footing, are but the first symptoms of the changes which are ultimately to be effected; when the lethargy of the nation shall be shaken off, and animated by purer and loftier aims, the prosperity and dignity of the empire shall be established.

## RELIGIOUS IDEAS.

In turning from the previous subject to consider more especially the main features of their religious condition, one will naturally be prepared to expect a higher type of things than what has been found to prevail amongst more barbarous and uncivilised peoples. Just in proportion to the amount of civilisation possessed by any nation, so do we expect they shall show a higher and more reasonable religious system than that in existence amongst mere savages. The further back, moreover, that any people can go up the stream of time, not merely into the misty regions of mythology and superstition, but along the road where authentic history shall lead them, and shall be able to grasp firmly the beliefs which then exercised the minds of men, the more able will they be to discuss important and profound truths. The nearer one goes to the fountain-head the purer becomes the

stream, and so the higher one ascends to the time when men had juster views of divine things than the heathen of the present day possibly can have, the more shall we find the teaching and philosophy of that people tinged and modified by the truths with which they are conversant. Now when we discover that the Chinese, when compared with the people of Africa or with the inhabitants of the South Sea Islands, are highly civilised (and their very complicated and profound system of government, to say the very least, is an evidence of this), and that, moreover, they have an authentic history which carries them back for about thirty centuries, we shall expect in their religious systems some more thoughtful reference to the great problems of human nature than have obtained among the people above mentioned. There are two great facts in Chinese history which are exceedingly striking, and the very existence of which places that nation on a higher platform than has ever been occupied by any heathen people. The first is, there has never been any deification of vice in China. Amid all the superstitions with which the popular faiths are enveloped, and notwithstanding the grossly sensual character of the Chinaman's being, there has never been the slightest tendency to personify vice, or to elevate it to a place among the gods of the country. The purest mind might range through all their various systems, and yet nothing in the remotest degree resembling the foul impurities which are found so rampant in the Indian mythologies can be discovered to have any existence in them. The next fact is, that, as far as history informs us, there is no record of human sacrifices being offered up to appease offended deities for at least twenty-five centuries, and not the slightest indication from the early writings that such a practice was known in ancient times. In this respect the Chinese stand infinitely higher than any other heathen nation of which we have

record. We cannot look but with horror upon the scenes which have been enacted, even in countries that had a high degree of civilisation, arising out of this barbarous custom. The prevalence of this sacrifice, and the multitudes that have suffered in every land, present so dark a picture, that we turn with a feeling of intense relief to a country which stands out in such bold and striking contrast to the general order of things.

Mr. Gladstone, in his address before the University of Edinburgh, in the reasons he brings forward to prove that Greece occupied a prominent place amidst the nations of the world in preparing man for the coming of the Gospel, brings forward the fact that human sacrifices did not originally belong to Grecian usages; that whilst in later times they were fearfully prevalent, they did not belong primarily to the early order of things, but were introduced from other nations. If this be a fact worthy of mention, what shall be the character of the praise to be given to China, when it is considered that not merely in ancient but in modern times has she never been polluted with such gross practices, but that also the foul impurities of the Grecian mythologies have equally been denied a place in the Chinese religion? To a person coming to China for the first time, it would appear that the Chinese are a very religious people. One cannot pass through any of their cities without seeing almost at every turn the temples of the various sects. And besides these temples in every street, one meets with small shrines in which Buddha may be found sitting, with his quiet, benevolent look, or some other popular divinity, before which the believing have placed lighted candles. Indeed it would seem, that wherever the Chinese can find a convenient niche in any of their public thoroughfares, there they have enshrined some of their gods, fancying that the presence of such will be a source of prosperity to the sur-

rounding neighbourhood. The frequency, moreover, with which they march out in religious processions, carrying their gods through the city, and the number and splendour of the plays in connexion with the temples, all indicate the existence of grossly superstitious feelings. In examining the views which are held in reference to *God*, and *sin*, and *the world to come*, we shall be able to analyse more minutely the reasons by which they are actuated in all these religious ceremonies. And first let us consider the ideas which they entertain respecting God, and the duties to be paid to Him.

There is no doubt but that, in very ancient times, the people of China recognised the existence of a great Supreme Ruler; one who was cognisant of the affairs of men, and who punished vice and rewarded virtue. These old beliefs have become sadly deteriorated during the lapse of time, so that their views of God have become thoroughly materialised. They have now no conception of a purely spiritual and independent Being, who is everywhere present, and whose will and commands should be the guide and rule of life. Amid the darkness and uncertainty which have prevailed on religious subjects, there have from time to time arisen systems of belief, which all, more or less, have had an influence on the religious life of the Chinese. The phases of belief and worship may be generalised under the three distinct heads of Confucianism, Buddhism, and Tauism; but from the peculiar tolerancy of the Chinese in religious matters these three, whilst absolutely distinct in some of their fundamental doctrines, have each their distinctive influence on the Chinese mind. Besides the various religious ceremonies practised by the people, there is a state religion, which is peculiarly for the Emperor and the officers employed by the government throughout the empire. The state sacrifices are divided into three classes. In the first

are included those to heaven, earth, the imperial ancestors, and the gods of the land and grain. The second embraces those to the sun and moon, the spirits of former emperors, to Confucius, and to the gods of agriculture, silk, the passing year, and the gods of heaven and earth. Under the third head are found those presented to the spirits of deceased philanthropists, faithful statesmen, eminent scholars, the north pole, clouds, rain, thunder, mountains, and the four seas, *i. e.* all the waters of the ocean.

At certain appointed times the Emperor, who is the high priest of the nation, together with the various government officials throughout his dominions, takes part in these solemn services, in presenting the offerings to the various objects above enumerated. These offerings consist of slain animals, wine, silk, &c.; and are looked upon, not in the light of an atonement for sin, but simply as indications of gratitude for favours already obtained. They also hope by these offerings to propitiate the favour of the spirits before whom they bow. There is no doubt but that in this worship the material universe is adored. This is evident, not only from the objects enumerated, but from the peculiar dresses which are worn during the ceremonies. Thus the Imperial high priest, when worshipping heaven, wears a robe of azure colour, in reference to the sky; when worshipping the sun and moon, his robes are red and pale-white respectively.* No doubt those learned men, who are the officiating priests in this state ceremonial, would deny that they worship anything but the spirit supposed to reside in these various objects; but it is very manifest, both from their language and their peculiar ideas, that the material is the object of their veneration. Perhaps the most universal worship is that paid to Confucius. In every dis-

* "Chinese Repository for 1834," p. 49.

trict and every department there is a temple raised to the honour of their great sage. These temples are different from the temples of the other sects, in that they have no idols within them. All that is seen is the tablets of Confucius and some of his most distinguished disciples. Before these tablets are offered the usual offerings of animals and silks; and it is computed that no fewer than sixty thousand various animals are slain in order to be presented to the spirit of Confucius. Dr. Legge gives a translation of a prayer offered to him on one of those occasions, from which it may be perceived that not mere homage, but worship, is presented to him:—

"On this —— month of this —— year, I, the Emperor, offer a sacrifice to the philosopher Kung, the ancient teacher, the perfect sage, and say, 'O teacher, in virtue equal to heaven and earth, whose doctrines embrace the past time and the present, thou didst digest and transmit the six classics, and didst hand down lessons for all generations. Now in this second month of spring (or autumn), in reverent observance of the old statutes, with victims, silks, spirits and fruits, I carefully offer sacrifice to thee. With thee are associated the philosopher Yen, continuator of thee; the philosopher Tsang, exhibitor of thy fundamental principles; the philosopher Tsze-sze, transmitter of thee; and the philosopher Mang, second to thee. Mayest thou enjoy the offering.'"

The influence of the writings of Confucius, in which are set forth his peculiar doctrines, has, in some respects, been a very beneficial one; whilst in others it has been of a highly detrimental character. Much of the appreciation which is found for virtue and morality, and the high standard of moral excellence which is declared should be the aim of every individual, has been, in a great measure, the result of his teaching. The duties and proprieties of life are inculcated by him, and the pursuit after benevolence,

righteousness, and sincerity, is earnestly insisted upon, as the only method by which man can rise from a low to an exalted position amongst his kind. On the other hand, whatever may have been the religious convictions of Confucius himself, or whatever his belief in a great Supreme Ruler, there is no doubt but that the whole tendency of the Confucian system, as explained by some the most celebrated of Chinese philosophers, has been to destroy a belief in the world of spirits. Their belief in the eternity of matter and the various processes of nature, as developed in the dual principle which is found pervading all nature, has the effect of withdrawing the mind from the contemplation of the great Cause of all things, to a mere principle which is believed to be ever active in its operations. The command of Confucius to "respect the gods, but to keep them at a distance," has had the effect, upon the more devoted of his followers, of producing a disbelief and utter scepticism of all gods. It is marvellous the apathy with which even intelligent Chinese look upon the works of nature. The grandest and most splendid combinations of natural scenery would fail to awaken any of those profound emotions which would arise, unbidden, in the heart of the humble believer in God. The evidences of design in the works of God never suggest to their minds the idea of a great mind which has produced them. The rain falls from heaven, the sun shines, and the flowers break forth year after year, but in all these they see but the inevitable order of things developing itself in these various processes. Tauism, from which Confucianism is a rebound, is even more materialistic in its character. Its main idea is that all things, even including spiritual beings, are the result of a superior intelligence, which is named Reason. This Reason is believed to be the principle from which have emanated heaven, earth, men, and all nature. Some idea of it may be gained from the following stanza:—

"How luminous is eternal Reason!
Uncreated and self-derived;
The beginning and end of all the Kalpas;
Before heaven, and before earth;
United brilliancy splendidly illuminated,
For endless Kalpas without interruption.
On the East it instructed Father Confucius,
On the West it renovated the golden Buddha.
Hundreds of kings have received this law,
The host of sages have followed this master:
It is the first of all religions—
Majestic beyond all majesty."*

This creative power is everywhere present throughout the universe, and the whole aim and tendency of it is to elevate whatever it comes in contact with. If the soul of man is to be purified from the grossness with which it is enveloped, then it must be by this Reason dwelling within, and restraining the lower parts of our nature, so that our passions gradually cease to exert their power over us. Buddhism, again, has led men astray, by dethroning God from His place, and by putting a mere man, the pride of this system, in His place. "In ascribing to God a limited jurisdiction, subjection to birth and death, and subordination to the Buddhas and Bodhisattwas, they deprive Him, in fact, of His deity, while they allow the name of God to be retained."†

It is impossible that, in the mere negative system of Confucius, there should be found sufficient to satisfy the deep conviction and instinct of the soul that there is a God. Not merely the uneducated masses, but also those who are most thoroughly versed in his system, have found it insufficient to satisfy all their wants; and therefore we have the

* Medhurst's "China," p. 197.

† Edkins' "Religious Condition of the Chinese," p. 131.

strange anomaly of finding these men, who make their great sage "equal to heaven and earth," and who is worshipped by them with the profoundest reverence, joining in the superstitions and ceremonies of the other sects. It cannot be said that Confucius was absolutely atheistic in his views, or that he failed to recognise the existence of some controlling element at least. He appears to look upon heaven as the presiding power of nature, and Fate as the determiner of all things. For example: he seems to feel that his mission in this world was under the control of a higher than earthly Power, and that no human opposition could possibly thwart it, when he says, "Unless it be Heaven's design that my course should fail, what can the people of Kwang do to me?" And again, in another place, where he says, "Life and death are decreed by Fate; riches and poverty rest with Heaven;"* there is something more than that cold materialism, which would reduce everything to the result of mere chance. And yet the heaven of Confucius, or the Being that animates it, is too cold an abstraction to find a very deep place in the heart of man. There are wants to be satisfied; there are sympathies which want a resting-place in the Divine; there are longings and struggles in the soul, even of the heathen, which must be quieted by the Great Unseen One: and therefore the teaching of Confucius on this point is too negative to satisfy even the most devoted of his followers. Even the materialism of Tauism, and the metaphysical theories of Buddhism, have been compelled to introduce a host of gods into their systems to meet this religious longing of the soul. Buddhism has its Goddess of Mercy and its Poosas, who are supposed to take a more intimate concern in the affairs of men. Poosa is believed to be very benevolent, and has the intensest desire to relieve the sorrows and

* Medhurst's "China," p. 186.

remove the calamities which afflict mankind. He is, therefore, appealed to by all who are in any distress, as he is believed to have more sympathy with men than some who are higher in rank than himself. Kwan-yin, the goddess Mercy, is especially looked up to with feelings of respect, and her assistance invoked in times of trouble. In a sketch of her life it is said, that the "Supreme Ruler proclaimed her the deity of abounding mercy and vast compassion, the rescuer from distress and difficulties, the most faithful one, the spiritual assister, and the guardian source of the world." Tauism, again, professes to have control over the spiritual powers; to have magical charms, by which diseases are expelled and calamities averted. It professes to be able to penetrate into the future, and, by a direct revelation from the unseen world, to be able to foretell minutely coming events. The desire for a revelation which is felt by the human mind, and the intense seeking after certainty about the future, is endeavoured to be supplied by the incantations and magic science of the Tauist jugglers. As the whole atmosphere is supposed to be filled with demons, especially at particular seasons of the year, against whose evil influence it would be vain to contend, these Tauists are largely employed by every class of society to perform certain ceremonies, which are believed to have the power of destroying the influence of these spirits, and of bringing prosperity to the house. It is one of the saddest evidences of the utter alienation of heart, in reference to God, that heathen conceptions of that Great Being, whose very essence is that of love, and whose heart is filled with the deepest affection for man, should always represent Him as wishing the destruction of man; and whose evil designs are to be frustrated, not by any instinctive pity that He may feel, but by the magic display of ignorant conjurers. Amid the multiplicity of gods worshipped in Amoy there

are two that hold a specially prominent place. There are the god Yuhwang and the goddess Ma-tsáw po, both of which belong to the Tauist calendar. The former of these is looked upon by the Chinese almost universally as the great Supreme Ruler, and by the majority is identified with the heaven and the god of the classics. His power is believed by the common people to be unlimited, and to him is assigned the control of the physical universe. The abstruse speculations of the leaders of the three systems are entirely unknown to the people; and therefore we find the most unwavering faith in a being who once lived as a man upon earth, and whose birthday is celebrated with unusual rejoicing, as it periodically comes round. He is believed to have the control of all the other gods, who are commissioned by him to act as his deputies on earth, to watch the moral behaviour of men, and, to a certain extent, restrain the passions of the wicked. These gods ascend to heaven once a-year, to give him an account of their stewardship; and after remaining a few days in heaven return to their various posts, to carry out their peculiar functions.

Ma-tsáw, again, is the goddess specially of the sailors; although she is very universally worshipped in Amoy and its neighbourhood. This woman originally lived in the province of Fohkien, and was believed to have miraculous powers, by which she was able to assist mariners in distress at sea. It is related of her that she had four brothers, who were engaged in seafaring life, and that one day having fallen into a trance, by some wonderful magic her spirit went to the assistance of her brothers, who were each in distinct ships, and who were in danger of being wrecked by a terrific gale. Being aroused from her trance before she was able to render assistance to them all, the consequence was that one of them was lost, and but three of them passed through the gale in safety. The sailors never think of going to sea without invoking

her blessing, and no voyage is ever supposed to be prosperous without the special intervention of this goddess. The worship of these two, whilst very extensive, must not be supposed to include all that is actually paid by the Chinese to their gods. To enumerate all that are worshipped on special occasions, would not only be extremely wearisome, but hardly possible within the limits of these pages. Standing out in bold relief, however, and almost apart from the endless ceremonies connected with the worship of the gods, we have what may be termed the religion of the Chinese, and that is the worship of ancestors, already alluded to. Their religious life, whilst developing itself, and striving to obtain satisfaction in their various forms of belief, appears to find a more congenial resting-place in this ancestral worship. It is practised, not merely by the respectable and well-behaved, but also by the most vicious of the community; and whilst numbers profess their utter disbelief in the idols of the country, it would be impossible to meet with a single individual who would express a want of confidence in the efficacy of this worship. We can here but simply hint at the prevalence of this worship, and the amazing hold it has upon the entire nation.

It will be for the missionary, in his residence among the people, to mark how the religious element manifests itself in an infinite variety of ways, and to observe the restlessness of the faith, which is observable even in reference to those gods that are more universally trusted in. In turning now to the peculiar ideas which the Chinese have of *sin*, we shall find the Confucian system exercising a wide influence over all classes of society, and tending to give anything but the idea which is inculcated in the Bible. As Confucius has said nothing of duties which are to be paid to God, and has never even hinted the possibility of Divine commands for the regulation of human conduct, it follows

that the Chinese idea of sin is not that of a violation of the will of God, but rather as some gross breach of propriety, or an infraction of that ceremonious etiquette which is so strictly observed in Chinese life. The gods are simply looked upon as the magistrates by whom sins are punished, and the offerings which are presented to them partake very much of the nature of a bribe, by which they are supposed to be induced to remit the punishment. Amongst acts which are accounted sins, are those of destroying the written character, and partaking of animal food.

The very heaviest sin a man can be capable of, according to all classes of men, is the destroying an animal that is with young. These ideas have come in by a Buddhist channel. The Chinese cannot be induced to confess that they have sins in the Gospel sense, and therefore it is always difficult to make them believe that there is any necessity for a Saviour. Their peculiar views on this subject have been formed by the influence which the Confucian system of morals has had upon the nation at large; for, whatever may be the bias which the people may have received from the Buddhist doctrines, the nation no doubt is Confucian at heart, and it is with that system that the missionary will have to fight his hardest battle. According to that system man's nature is essentially good, and the whole tendency of his being is towards virtue. Confucius says, "Man is born for uprightness. If a man be without uprightness, his escape from death is the effect of mere good fortune." Again, Mencius, who is second only to Confucius in the estimation of the learned, in a small book which is put into the hands of every boy when he first goes to school, declares that "the nature of man is radically good." In order to account for the complex order of things manifest in the constitution of man he divides our being into two parts, the higher and the lower. The moral elements are referred

to the former, and the passions and appetites to the latter. The superior man is distinguished for the care and earnestness with which he endeavours to develop the higher part of his nature, and the inferior man for the indulgence he gives to the sensual part of his being, to the utter neglect of the finer features of his nature.* In exemplification of this view he says:—

"There is a nobility of heaven, and there is a nobility of men. Benevolence, righteousness, self-consecration, and fidelity, with unwearied joy in what is good; these constitute the nobility of heaven. To be a duke, a noble, or a great officer, this constitutes the nobility of man."†

In opposition to the doctrine of original depravity he says:—

"If you regard the natural dispositions, you may see that they are towards virtue; hence I say that man's nature is virtuous. All men have (originally) compassionate hearts; all men have hearts that feel ashamed of vice; all have hearts disposed to show reverence and respect; and all men have hearts that can discriminate between right and wrong. A compassionate heart implies benevolence; one ashamed of vice, rectitude; one which respects and reveres a sense of propriety; and one that clearly distinguishes right from wrong, wisdom. Now the principles of benevolence, rectitude, propriety, and wisdom, are not infused into us from without; we certainly possess them of ourselves."‡

The doctrine of innate goodness is so entirely controverted by the experience of men in all ages that we shall not be surprised that there should have arisen among the learned and the observing in China men who opposed such doctrines as that contained in the above quotations; conse-

* Legge's "Classics," vol. ii. p. 59. † Ibid. p. 65.
‡ Davis's "Chinese," vol. ii. p. 152.

quently, in early ages there were those who held the utter depravity of man, and that goodness or virtue, as developed in his life, was unreal and artificial: whilst, again, a philosopher named Kaou-tze, in a conversation held with Mencius, declares that human nature is indifferent equally to good or bad, and that, according to education, so it may be led either to virtue or to vice. In order to account for the evil in men's lives, Mencius attributes them to two sources; viz. the indifference of men to high attainments in virtue, and the evil influence of vicious example, by which men's characters are insensibly affected. He believes in the possibility of man attaining to absolute perfection by a strenuous effort of his own, unaided by any Divine power; and he does not seem to recognise for a moment that there is in man a proneness to evil, by which his aims and actions in life are materially influenced. The Confucian standard of morals consists in the carrying out, as far as possible, what is called "the three relations and the five constant virtues." The three relations of life are those subsisting between prince and subject, father and son, husband and wife; and the five constant virtues are benevolence, uprightness, politeness, knowledge, and faithfulness. Of all the virtues, however, admired amongst them, that of filial piety stands highest in general estimation. Confucius lays it down as a principle that there can be no prosperity, either nationally or individually, where this virtue is not practised; indeed he says, that "filial piety and fraternal submission are the root of all benevolent actions."* Confucius' system has reference simply to this life, and to the carrying out in our intercourse with each other the principles laid down in his writings. His *beau idéal* of a man is one who is filial in his conduct, who is

* Legge's "Classics," vol. i. p. 3.

obedient as a subject, and who performs strictly the duties of husband towards his wife; and having done all that is required in these various capacities, he renders himself capable of exemplifying all the other virtues which adorn a man's character.

With such inadequate conceptions of the powers and ultimate destiny of man, it is no wonder that, as a system, it has signally failed to elevate society or to prevent the development of all the worst passions of our nature. It is a remarkable fact that the mandarins, who are most thoroughly acquainted with his system, and who are the most devoted of his followers, as a class are amongst the most corrupt and debased of any class of men. If in the preaching of the Gospel the missionary wants to give an example, either of a man whose actions are worthy of detestation, or of the signal failure of the Confucian system to produce virtuous and beautiful lives, in either case he has no difficulty in gaining the assent of the people by referring to the conduct of the great majority of their mandarins. One cannot be surprised, therefore, that in Chinese life there should be the absence of those high moral principles without which no nation can ever become truly great. The untruthfulness of the Chinese, and their want of integrity in commercial life, are but the natural outgrowths of their peculiar system of morals. So long as they believe that sin requires no atonement and no sacrifice, but that Heaven will forgive the past upon the mere effort of the individual to retrieve his errors, and, moreover, that all reformation is to be effected by men themselves without any Divine aid, we cannot expect that purity of morals or that high elevation of character which can be the result alone of the working of the Holy Spirit upon the heart.

We now come to another point, viz. their belief in a fu-

ture. The influence of the Confucian system in reference to this great subject has been of the very worst possible character. Whatever tendency there is in the national character to this particular form of atheism, springs entirely from the ambiguity of all his references to the future, and his unwillingness to converse upon the subject with any of his disciples. In reply to a question put by one of his followers in reference to death, Confucius replied, "While you do not know life, how can you know about death?"* The practical bearing of his mind made him unwilling to enter into any kind of speculations about subjects that he could not thoroughly understand. There is no doubt that there was, as it were, a reaction in his mind against the magic charms and the incantation of spirits, as practised by the Tauists, which led him into the opposite extreme of appearing to doubt the existence of a future at all. There were four subjects, he said, which he disliked very much to discuss. These were, "supernatural appearances, feats of physical strength, disorderly conduct, and spirits."† The most strenuous of his followers would have no hesitation whatever in expressing his disbelief in the immortality of his soul. The great point that is urged in his system is an unswerving performance of duty, and that too without any of the incentives or terrors which future rewards or punishments might hold out. Virtue must be followed simply on its own account; and filial piety, the central idea of his system, must be rigidly performed, from the duty which nature has imposed in this respect upon every one. What, then, does he hold out as the compensation of this course of action, since life is thus restricted to the present constitution of things? Simply the voice of an approving conscience. There is something very grand in this idea.

* Legge's "Classics," vol. i. p. 104.

† Edkins, p. 200.

That stern sense of duty impelling him onward in a course of virtuous action, and asking nothing more than the mere approving of conscience, does it not tacitly imply the existence of a higher Power, to whom man is responsible? and this intense desire to have the upbraidings of conscience quieted, a deep longing of the soul, however unconscious it may be of the fact, to be at peace with something outside the region of man? Whilst very significant, however, it is very cold and cheerless. The mere satisfaction arising out of the performance of duty cannot satisfy the heart. It cannot be content with less than the knowledge that our strivings after holiness have produced pleasure in God's mind, and that, amid all our efforts and struggles, we have the sympathy and love of God flowing in one continued stream upon our path. With the masses this disbelief in the future has no influence whatever; and, indeed, great numbers of the Confucianists are unable to rest satisfied with the negative teaching of their master on this point. The belief in a future is an instinct in the heart of man, and, notwithstanding all the teachings of a false philosophy, must find expression in the religion of the majority of men.

The Buddhist views are those which have found the most favour amongst the masses. The peculiar doctrine of the transmigration of souls is firmly believed by the people of Amoy. The great aim of the Buddhists is ultimate purity—purity of so high a character that the soul will become absorbed into Buddha, and thus become identified with perfect rest. Now the sins of this life can only be removed by rising stage by stage in this metempsychosis, from one degree of virtue to another, until it passes beyond the region of change, and where the whole tendency afterwards is continually upwards. Men are unwilling to live virtuously, and therefore in the transmigration they are compelled oftentimes to appear in the bodies of inferior

animals, that thus they may be punished for the evils they have committed in life. Sufferings in this life are attributed to the evils of a former life, and all the calamities which fall upon man are believed to be a just retribution, which is thus descending upon the individual for vices committed in his previous state of existence. They speak also of a heaven and a hell, where, during the interval between the various transmigrations, the soul may be enduring either happiness or the greatest possible torture.

"Pictures of persons undergoing punishment are sometimes painted on the walls of Buddhist temples; many of these pictures, too, are printed, and sold at the shops in the streets. They represent all kinds of horrid torture. In one place is a man pounded with a sledge-hammer, or having his bones crushed by fierce-looking demons with a huge bone-breaker. Here is one having his flesh torn off from his bones with pincers; there another roasted on a spit; while another still is having melted lead poured down his throat; or is thrust into a cauldron of boiling oil. Others may be seen undergoing the process of transmigration. The head of one is beginning to assume the shape of a hog's snout, while the horns and ears of a cow are starting out from the head of another.*

Such are some of the tortures which are supposed to await those who transgress the rules and proprieties of life as laid down in the Buddhist religious system. The doctrine that the very highest point of absolute perfection is absorption into the Nirvana, and that this must be the constant aim of every individual, is of too abstruse and unsatisfactory a nature to satisfy the minds of ordinary men. There has, therefore, been devised the fable, that away in the western heavens there is a place where man will find everything that can add to his happiness, and where an

* Culbertson's "Darkness in the Flowery Land," p. 85.

unceasing round of enjoyments will reward his efforts in this life. Dr. Medhurst gives a translation of parts of a Buddhist work in which this place is described. It is said that—

"The land of this kingdom is yellow gold. Its gardens and palaces are all adorned with gems; it is encircled with rows of trees and borders of network: there are lovely birds of sparkling plumage and exquisite notes. The great god, O-lo-han, the goddess of Mercy, the unnumbered Buddhas, the host of demi-gods, and the sages of heaven and earth, will all be assembled in that sacred spot. But in that kingdom there are no women, for the women who will live in that country are first changed into men. The inhabitants are produced from the lotus flower, and have pure and fragrant bodies, fair and well-formed countenances, with hearts full of wisdom, and without vexation. They dress not, and yet are not cold; they dress, and are not made hot. They eat not, and yet are not hungry; they eat, and yet never know satiety. They are without pain and sickness, and never become old. Enjoying themselves at ease, they follow Buddha gaily, frisking about without trouble. The felicity of that kingdom may be justly considered superlative, and the age of its inhabitants without measure. This is the paradise of the West, and the way to obtain it is the most simple imaginable, depending on one sentence 'O-me-to-fuh' (amida Buddha); yet the world will not take the trouble to seek this good, so easily attained, but put on their iron boots and go in quest of another road."

In this description of heaven, whilst we have the unspiritual character of the Chinese fully portrayed, one cannot but be struck with its extraordinary purity when contrasted with the heavens of other religions. One would have expected from the immoral tendencies of the Chinese, that pleasures more gross than those promised in the above description would have been held out to the followers of Buddhism. Their admiration, however, for virtue, and for those who have exemplified it in their lives, has had its

influence in the creation of their paradise, in the entire exclusion of those sensual ideas which are represented in the paradise of Mahomet. The means which are to be employed to assist the soul in attaining to so high a felicity are the repression of our passions and the developing of all that is good in man. This is supposed to be best effected by entire abstraction from the business and occupations of life, and by the contemplation of the virtues and excellencies of Buddha. It is for this reason that the priests have retired from the world, where, amidst the quiet and solitude of nature, they may be able to chant over those mystic words, the utterance of which is supposed to have a purifying tendency on the soul. They have infinite faith in repeating the one sentence—"O-me-to-fuh." Men will spend years of their lives, almost entirely alone, repeating over this meaningless expression, until their whole mental powers become apparently paralysed, and an idiotic expression becomes permanently marked upon their countenances. They believe, that when they have repeated these words over two hundred thousand times the intelligence of the deity begins to bud within them, and that when they have been uttered over three hundred thousand, that then they are not very far from having a personal vision of the god O-me-to. These doctrines, just as in the case of the Confucian system, with all the inculcation of virtue they contain, have proved their inefficacy to meet the difficulties of our hearts, in the dissolute and depraved lives of the priests. As a class they are highly immoral, and excessively ignorant and uneducated. There are, of course, many exceptions, but as a rule they lead the most worthless and useless lives it is possible to be imagined; so much so, that they have failed to possess the esteem or respect of the people. So long as reformation is made to depend either upon the exercise of one's own inherent powers, or the continued repetition of a meaning-

less phrase, so long shall we find the worst features of our being exercising a supremacy over our lives, and leading us continually into the commission of that which is evil. It is only when the Spirit of God takes up His abode in our hearts that the fountain-head of evil is cleansed, and in the right development of our affections and emotions the features of the Divine image begin to emerge strong and well-defined from the ruins of our moral being. In their more popular systems of belief we see the intense longing of the people to obtain happiness, whilst, at the same time, there is an ideal standard of purity recognised by their own internal consciousness, which, however they may depart from in actual life, is held out for ultimate attainment as an essential to future bliss. They have a custom in Amoy of pasting on the doors pieces of paper, on which are printed large Chinese characters. It is interesting to learn the feelings of the community as contained in the words inscribed on the various doors. The intense desire for happiness is at once recognised by the frequency of the character of that meaning, whilst again the strong desire for long life and wealth is denoted by the frequency of those symbols. In the uncertainty which must prevail without a revelation in reference to the future, the desires of the heart are to a certain extent limited to the present, which at least is definite and real; and therefore those longings after long life and wealth which are so frequently expressed by the Chinese. In the doctrine of the metempsychosis we can recognise a grand truth, however perverted it has become by the superstitious errors that have been associated with it. The doctrine that "without holiness no man shall see the Lord" is so strongly, and yet no doubt unconsciously felt by fallen man, that, in the ignorance of a Divine Saviour, this is one of the means that the heart of man has eagerly seized upon to escape from the dilemma in

which sin has placed it. Those various stages of suffering, that continued retribution of evil, and the gradual transmutation of character, step by step, to a higher and purer stand-point; do they not indicate the long struggles of the soul after an eternity of purity and rest? The idea, too, of absorption into Buddha, however absurd or repulsive it may be to us at first sight, embodies a grand truth, which, when divested of the wrappings in which ignorance and superstition have enshrouded it, shall yet shine forth in all its splendour under the teaching of the Gospel. When David says, "My heart and my flesh crieth out for the living God," does he not there give expression to a feeling with which humanity is burdened, viz. that nothing less than God himself can satisfy the soul? Every form of happiness may be attained—even infinite purity may be possessed; but until the heart feels that it possesses God there can be no rest to those surgings of our nature, which can never be quieted with anything short of God. This feeling is as deeply rooted in the heart of the Chinese as in the rest of humanity, and during the darkness of the ages gone by it has been trying to comfort itself by the hopes and expectations which the various systems have held out. How grand will be the deliverance from their uncertainties when, under the teachings of the Holy Spirit, they shall be induced to relinquish the vagueness of their present belief to rest upon the doctrine of our union with God, such as Christ prayed for before He left the world!

It would be impossible to enter minutely into all the various shades of belief which the masses have in reference to the unseen world. These are tinged or modified by the doctrines of the particular sect to which they individually may belong. The very unlearned, whilst believing in a world of spirits, have such dim and imperfect ideas of what that means, that the missionary very frequently finds it

impossible to get them to explain what their conceptions really are on this point. The fact they certainly cling to, whilst at the same time their views concerning it are of such a meagre character as to have assumed but the merest outline in their minds. The main features, not simply of this doctrine, but of those also that stand prominent in the religious views of the Chinese, have been briefly sketched in the preceding pages. It must not be supposed, however, that when this has been done the subject has been entirely exhausted. There are ceremonies and beliefs in existence pervading all classes of society, which cannot be classified under any general system. The missionary is often astonished, after a residence it may be of years among the people, to discover accidentally phases of belief and superstition of which he had never before dreamt. In their further departure from God it is wonderful to mark the various declensions that have taken place in the religious element, and in tracing the downward progress of some great truth, which in olden times was more firmly grasped, to discover the sad and grotesque form it has finally assumed.

In looking at the religious life of the Chinese, there is no thoughtful man but what must feel his soul sometimes stirred to the very depths with a feeling of intense sorrow at many of the views which they have of life, which a simple knowledge of the providence of God would serve to correct. For example, there is something surpassingly sad in their ideas in respect of present suffering. The belief that they are the result of previous evils — of sins committed in a former state of existence, that have by the influence of an iron-handed fate brought retribution in the calamities of the present life, whilst it pronounces the verdict even of unregenerated men, that the sentence of God against sin is a just one, is unrelieved by any of those consolations by which the Christian is soothed. Sorrow, we know, is sent

by God, not simply as a punishment, but as a means of purifying us, and rendering us more fit to dwell with God. Behind all our afflictions we can see the loving heart of our God, moved with pity for the distresses of His people, and exerting His influence for our perfection and ultimate happiness. The Chinese have nothing of this. All is stern and unsympathising. No effort can bend the stubborn resolution of unyielding fate. No eye of pity shines into their soul, and tells them of the presence of a loving Father; but, cold and cheerless as the evils with which they have to struggle, they are compelled to bear the burdens and sorrows of life. What a change will the Gospel bring to them when the great heart of God is revealed to them, and when the infinite and tender compassion of a crucified Saviour is realised in the cares and sufferings of life! It would be interesting here to consider the special purpose which the long-continued existence of the Chinese Empire may seem to have served, either in the development of God's plans in relation to the world, or in the preservation of certain grand and distinctive truths which shall ultimately be developed with the spiritual growth of the nation; but want of space forbids us. The recognition and reverence for parental authority, which has ever been a main feature in the history of the country, have been implanted in the hearts of the people for some nobler purpose than merely to secure the political existence of the empire. God, by the exercise of this virtue, would show not simply what it can accomplish in the conservation of a great nation, but also would remind the world that what is here seen is but a type of that great bond which shall bind humanity to God when they become His sons by redemption through Christ.

These, and other ideas, might be brought forward to show that the history of China has not been a useless one to the world, but that the more we become acquainted with her

philosophy and her system of morals, the more shall we be convinced that, isolated as she has been, and apparently shut out from the world, she has been acting as high a part in the history of the world as any other heathen nation. The missionary, in coming to the Chinese, must be prepared to meet with men of a different stamp from those that are found in many other parts of the world. Whilst amongst the mere masses, ignorance and superstition are fearfully prevalent, almost every time he stands up to preach the Gospel he will have to encounter men possessing no ordinary degree of intelligence. In order to meet the objections which are raised by these men, a thorough acquaintance with the Chinese classics will be found exceedingly serviceable. Many of the phrases contained in these classics have become, as it were, household words, so that they are as well understood by the common people as by the more learned. And as they often embody grand truths, an appeal to them will gain the assent of the crowd more rapidly than almost any other means that could be employed. The newly-arrived missionary is often apt to be more sanguine of immediate results than those who have been longer in the field. The Chinese are not so impulsive as men of other races, and it is often very discouraging to watch the apathy with which the news of salvation is received, and how men will come for years, and whilst discussing with the missionary the grand truths of Christianity, remain utterly unmoved all the while. Again, too, in reference to the character of those who become members of the church, it would be unreasonable to expect that high standard of Christian piety which is found in our churches in England. The previous education, and the present associations of these men, are formidable obstacles to a full exhibition of all the virtues of the Gospel. The enlightened piety of our Christians at home has been the result of the growth of centuries; and,

if we may judge of the character of the early Christians by the Epistles of St. Paul, we shall find the members of our churches in Amoy to stand as high as they did. But whilst this may be said generally of them, there are many instances where men rise very high in their conceptions of Divine truth, and in whom the missionary element (which amongst a heathen people is a good test of enlarged views) is largely developed. The consequence of this is, that wherever the Chinese have emigrated there is no difficulty whatever in finding amongst our members men who are willing to leave their families and their country to become Evangelists in these distant places. With many things to test the faith and the love of the Christian Missionary, there are abundant proofs that the work of the Lord is steadily advancing; and now that the empire is opened to Christian enterprise, and even in the very capital missions have been established, it is to be hoped that further efforts will be put forth by Christian churches to evangelise this great country. Considering the greatness of its population, and the utter darkness of the interior of the country, we cannot conclude our remarks on this subject in a more appropriate manner than by quoting the memorable words of Knill:—"Brethren, the heathen are perishing! Shall we allow them to perish? God forbid!"

# NOTES ON CLIMATE, HEALTH, AND OUTFIT.

BY

JOHN CARNEGIE, Esq. M.D.

OF AMOY.

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The island of Amoy is situated in lat. 24° 28′ N., and long. 118° E., is of an irregular shape, and about 30 miles in circumference and 10 miles across. The town of Amoy is built on the western side of the island, possessing an excellent and well-sheltered harbour, and looking out on a beautiful bay. The population of the town and its large suburb, Emung-Kang, has been estimated at 250,000; whilst that of the villages scattered over the island has been put down as 100,000.

On the opposite side of the harbour from Amoy, and between it and the mainland, is the pleasant little island of Koolangsoo. This island is about three miles in circumference, and has a very picturesque appearance from the huge granite rocks, which are here and there piled above each other in a most grotesque manner—affording evidence of volcanic action having at some period so placed them. A good part of the island is under cultivation—yielding sustenance to the few hundreds of natives who reside there. Within the last eight or ten years the foreign residents have built houses on Koolangsoo, and have found it not only a much more pleasant, but also a much more healthy residence, than the Amoy side of the harbour. The English Presbyterian Mission have been fortunate in securing an excellent position on this island, and have erected thereon comfortable mission premises.

The climate of Amoy, whilst in some respects it is a trying one to Europeans, yet, compared with many other

parts of China, is comparatively pleasant and salubrious. The latitude, insular position, nature of the soil, and surface of the country, the good quality of the water, and exposure to the sea-breezes of summer, &c., all contribute to make Amoy a much more healthy residence for Europeans than, for instance, Shanghai, or many other places which could be mentioned.

The heat of summer is neither so intense, nor is the cold of winter by any means so severe. Intermittent fever is an exceedingly rare complaint amongst Europeans at Amoy, whilst it is as rare for Europeans not to suffer from ague at Shanghai. Many of the diseases of the latter port are said to be due to the impurities of the water used for drinking and culinary purposes, but at Amoy the water is abundant, excellent, and pure.

The hot season at Amoy may be said to commence in May, and to last till end of September, or middle of October. The temperature usually reaches its maximum in July —say, on an average, 90° F. in the shade—and continues very much the same till end of August, after which it gradually decreases. The south-west monsoon prevails during the above season, and is not unfrequently accompanied by thunder-storms and heavy falls of rain; and rarely a year passes without two or three typhoons, causing sad disasters at sea, and occasional destruction of property on land. Amoy is much favoured, however, during the hot season, on account of its direct exposure to the sea-breeze, which is daily looked and longed for by the European residents. This breeze commences about eleven A.M., and lasts till about six P.M. There is also frequently a most welcome land-breeze during the night, lasting from eight or nine in the evening till six or seven in the morning.

From the middle of October till the end of February is a delightful, healthy season, not unlike September weather in

Scotland. Under the bracing and invigorating influences of the north-east monsoon, which now blows steadily, Europeans begin again to breathe freely—lose their worn-out, jaded appearance consequent on the prolonged summer, and soon forget the unpleasant experiences of the past. Diarrhœa, dysentery, and fever, now disappear; and those who have suffered from such diseases during the summer regain their strength and spirits. The months of March and April may be considered the rainy season.

Experience has shown that Europeans possessed of sound constitutions, and using ordinary precautions, may live for many years at Amoy, without serious detriment to their health. But, on the other hand, experience is unfavourable as to the effects of the climate on those who have any tendency towards organic disease. Affections of the nervous system, of the chest, and of the alimentary canal, are especially liable to be developed. We would, therefore, decidedly say, let no missionary, whether male or female, attempt this, or any other part of China, unless he or she can procure a clean bill of health. But to such as can do so we would as decidedly say, fear nothing from a six or seven years' hard work at Amoy. After such a period of active, zealous labour, we believe that the mental, no less than the physical frame, deserves a rest; and that a furlough spent in a visit to one's native land will then be both pleasant and beneficial.

The following directions are of importance to be observed for the preservation of health during the hot season:—Daily use of the cold or tepid bath; protection of the bowels by means of a flannel binder; constant and careful protection of the head and back from the direct rays of the sun; a moderate amount of exercise in the cool of the evening, such as walking, riding, &c.; retiring early to bed, so that the body may be well refreshed with sleep before five A.M.

In this way two cool and delightful hours may be got for work before the heat of the day commences.

With regard to eating and drinking, let the motto, "Moderation in all things," be observed, and there is not much danger of harm resulting. Suffice it to say, that fish (which abound in the China waters) may be often substituted for flesh or fowl with advantage; and rice, with a liberal supply of salt, in place of potatoes and other vegetables.

Nearly all the fruits of Amoy may be eaten in moderation, with impunity; and some, such as the banana, orange, and pomelo, with decided advantage. Not a few of the fruits, however, require to be previously cooked, as the Chinese persist in bringing them to the market in an unripe state.

Tea, coffee, and claret, are excellent and safe beverages. The stronger wines, spirits, and malt liquors, should be used only when medically prescribed.

### *Directions for Outfit.*

Strongly-made Boxes, lined with tin.
A large and small Portmanteau.
Clothes Bag.
Sponge and Bag.
Flesh Brush.
Dressing Case.
Waterproof Coat and Leggings, of fine India-rubber.

N.B. Good galvanized India-rubber waterproofs keep well in China, and are very useful. They ought to be very light in weight, and of first-rate quality.

Railway Rug.
Winter Clothes, similar to what are used in this country.
Boots or Shoes, do. do.
A supply of leather Soles and Heels.
Hats and Caps.
Odds and ends, consisting of needles, thread, tape, elastic, buttons, &c.

Iron Bedstead, with rods for suspending Mosquito Curtains.
White Cotton Shirts.
Coloured Flannel ditto.
Merino Under-shirts.
Flannel ditto.
Cotton Sleeping Jackets and Pyjamas.
Coloured Flannel ditto ditto.
Fine White Cotton Socks.
Thicker ditto ditto.
Woollen ditto.
1 Blue or 2 White Flannel suits (useful in spring).
White Linen Trowsers.
Do. do. Vests.
Loose short Coats, made of fine black alpaca, or black French merino.
Dress Suit, made of same material.
Neck Ties, white and black.
Collars.
Pocket Handkerchiefs.
Flannel Bands for the Abdomen.
White Canvas Shoes.
2 Umbrellas, one to be covered with white cotton cloth.
White Shirts and Vests, to be made to wear with studs.
White Trowsers, to have metal buttons.

Married missionaries should take out with them crockery and glass-ware, spoons, knives and forks, fire-irons, rugs, &c. &c.; in short, all necessary household articles except wooden furniture (such as tables, chairs, and cooking utensils), which can be procured at Amoy.

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